



SERMONS

of Barnardine Ochyne, (to the number of, 25.) concerning the predestination and election of god: very expedient to the setting forth of his glory among his creatures. Translated out of Italian into our native tongue, by A.C.

¶ It is good to hyde the Kings secrets, but to declare and prayse the workes of god, it is an honorable thing. To. xii

I wyll say to þ North, let go & to the South, keepe not backe: but bryng my Sonnes & my Daughters from the endes of þ world, namely all those that be called after my name. For the haue I created, fashyoned, and made for mine honor.
Esa. xliiii.

¶ Printed by Iohn Day, dwelling ouer Aldersgate beneath S. Martins.

Thomas

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the Chapters.

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The contents of the Chapters.

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TO THE CHRISTIAN READER.



And these translated Sermons of
 the famous Bernardine were come
 to myne hande, gentyll Reader, I
 thought it mete to publish them to
 the ende so godly Apostolyke doc-
 tryne shold not be priuate to those
 onely which vnderstand the Italian tounge, synce thos
 roto the honyed tranel of a wel occupied gentellwoman,
 and verteuouse mayden they speake in Englysh: whose
 shynfastnes would rather haue suppress them, had not
 I to whose hands they were commytted halfe against
 hir will put them fourth, bidding them blush that de-
 serue blame: for this of hir part I dare safely affirme,
 craueth perpetuall prayse, and if any pety pyckmy-
 dantes shall happen to spy a mote in this godly labour
 (as I doubt not but the nisyts wil) seeing it is mee-
 ter for Docters of Diuinitie to meddle with such mat-
 ters then maydens, let them remember how womanly
 they wast theyr tyme, the one part in picking & tryn-
 ming to bayne hethenrysh ostentacion, and in deuyfing
 new fashions of apparell, to whome if in their glasse
 appeared the foule fautes of their filthy condicions as
 plainely as the defautes of theyr fynesayde faces, I
 doubt much whether they would delight to terte ther-
 in so often as they doe: the other parte speaking in
 pryncypall wordes with solenne countenances, de-
 bate matters of importance, and graue weight, as
 though the ordre of Realmes appertained to them, as
 els warbling wordes of Scripture in all their doings.

Deface the thing they most bable of. But I require the
(Christian Reader) with iudgement to reade, and in
the equall balauce of Scripture to way these learned
and Bodily Sermons, wherch thou shalt finde (I doubt
not) of iust weyght with the sacred word of God: I for-
bare to prayse them, lest I should say to lytle, defend
them I nede not the authour lininge and here amongst
vs: a man whose lyfe without wordes were a suffi-
cient protection to his worke. It might be erred in
the translation, remember it is a womans pen, a Gentle
womans, who commonly are wonted to lyue

Idelly, a maydens that neuer gaddid
farther then hie fathers house to
learne the language. Fare weel
and vse hyr labor to the
amendement of
thy life.

B.B.



TO THE RIGHT

worshypful and worthily beloued
Mother, the Lady. F. hyr hum-
ble Daughter wyssheth en-
crease of spirituall know-
ledge, with full fruiciō
of the fruites
thereof.

(.:.)



Since the Orignall of
what so ever is, or
may be connercted to a
ny good ble in me, hath
freelie proceeded (thoughe as the
minister of GOD) of your La-
dishipes mere carefull, and Mo-
therly goodnes, as well in procu-
ringe all thynges thereunto be-
longinge, as in your many, and
most Godly exhortacions, where-
in amonge the rest it hath plea-
sed you, oftē, to reproue my bayne
stydye in the Italian tonge, ac-
A.iiiij, compting

compting the seede thereof, to haue
bene sowed in barayne, vnfruitful
grounde (syns God thereby is no
whit magnified) I haue at the
last perceined it my duty to proue
how muche the vnderstandynge
of your wyll, could worcke in me
towards the accomplishinge of
the same. And for that I haue wel
knownen your chyfe delight, to rest
in the destroying of man hys glo-
rie, and exaltinge wholly the glo-
ry of God: which may not be vn-
les we acknowledge that he, doth
fore see and determyne from wyth-
out beginninge, al thinges, and
cannot alter or rewarde after our
deserued worckes, but remayne
stedefaste, accordinge to his im-
mutable wyll, I haue taken in
hande to dedicate vnto your La-
dyship this smale number of Ser-
mons (for the excelēt fruit sake in
thē contained, proceeding from the
happy

happy spirit of the sanctified Barnardyne, which treat of y election and predestinacion of God, wryth the rest (although not of the selfe title) a perteyning to y same effect to the end it might appere, y your so many woorthy sentences touching the same, haue not vtterly ben wout some note in my weake memory, & al be it, they be not done in such perfectiō, as the dignitie of y matter doth requyre: yet I trust & know, ye wil accept y hūble wil of the p̄sēter, not weghing so much the excellency of the translacion, al though of ryghte it oughte to be such as should not by the groines therof deprive the aucthoz of his worthines. But not meanyng to take vpb me y reache, to his hygh stile of the alogie, and fearing also, least in enterprisynge to sette forth the bryghtnes of hys eloquence, I shuld manifest my selfe

A. b. vnapte,

The Epistle.

vnapte, to attaine vnto the lowest
degre therof. I descend therefore,
to the vnderstāding of myne owne
debilitie. Only requiring, that it
may please your Ladyshippe to
vouchsafe that thys my smal la-
bor may be alowed at your han-
des vnder whose proteccion only
it is committed wyth humble re-
uerence, as yelding some
parte of the fruite of
your Motherly ad-
monitions, in
this my woll-
linge ser-
uice.

¶ Your Ladishippes Daughter
most boundenly obedient,
A. C.

**Whether Predestina-
cion oughte to be wozitten, spo-
ken, or thought: the fyft
Sermon.**



There are many that wold
not here predestinacion
spoken of, nor once na-
med, and if they might
let it, it shuld neuer be
preached, and that is be-
cause it semeth the to giue offence, and
ingender confusion amonge the people.
¶ I cannot denye, that many curiouse
persons with theyr darcke natural light
(willing to see thinges supernaturall
that cannot be sene but by sayth) do fall
into thousandes of errors, and cause
other to fall into the like. All that they
may imagine by force of wyt, pleasynge
to theyr owne corrupt reason (of y^e highe
secrete) they thincke it to be true, with-
out other testimony of holy Scripture.
And ther by haue intagled their brayns
darkened theyr mindes, and offen-
ded theyr consciences. Curiositie is an vn-
lacy

The fyrst Sermon.

variable beast, it would pearce thoroꝝwe
all thynges, and yet cānot get out of his
darke & intricate labozynthes, noꝝ once
loft by the heade to diuine secrettes.
And if we suffer our selues to be guided
of it (in thynges specially supernaturall)
neyther wyll it at any tyme be satisfied,
noꝝ we shall neuer perceyue the tructh.
Foꝝ immediatly after it passeth the boꝝ-
ders of the naturall lyghte, it goeth al-
wayes blynded and at aduenture. Ther-
foze it must be put a syde & (bzingynge
hys vnsaciabie wyl to an ende) walke
by sayth to deuine secrettes honozing
thē wythout further dyscussion. And if
we be prouoked to serch them out by the
wantonnes of humayn wytt: we ought to
remember that, which is wꝛitten: **He y**
searcheth y maiestie of God, shalbe ouer-
come with the gloꝝye thereof. It is our
offyce, to be cōtēt, with as much as God
hath vouchsafed to open vnto vs in the
sacred Scripturs, in the which, he hath
geuen vs lyght sufficyently. But note,
that as it is euell to be curioase in wil-
lyng to knowe more then that which in
the scripture is conteyned, and to be re-
uelcd,

The. fyrst Sermon.

ueled, so is it also euell, to be ignoraunt
and not to seeke to vnderstand as much
as therin is: for that in the speaketh the
hoiy ghost who gyueth none offence but
edifieth. In them is wziten nothing per-
nicious, vnprofitable, or vayne, but only
commedious & necessary. Neyther ought
it to offende any man, when it is spoken
of, in the maner that Paule speaketh of
it. And we neither may nor ought to be Gala. 11
more circumspect in speaking therof the
Paule, ye then God, that speake in him.
Thinckest thou haplye that Paule (yea
rather Chziste that lyued in him, and
moued him to wzite) did erre in that he
wrote of it in suche sort, as he did: The
holiy ghost would neuer haue gyuen vn-
derstandinge therof in the holy Scrip-
ture, if it had bene euell. Thou wilt say,
the pzeachinge of it in such maner as
Paule wziteth: giueth offence, as it is
euidente. I answere y Chzist crucified,
was an offence to the Heb2ues: therfore 1. Cor. 1
the Apostles did euell to pzache it. The
gospell lemed folishnes to y wyse of the
world: And therfore it shoulde not be
taughte. The trueth is displeasaunt to
the

The fyrst Sermon

the false Chyistians, they finde offence of the Gospell, & Iustification by Chyrist, shoulde it then be kepte in silence?

Wherfore wilt thou that we helde our peace of y thing which Paule wytteth? How can the wordes of the holy Ghost offend, that haue bene pronounced and wyritten onely for our saluacion? If thou be offended therewith, it is not because it giueth thee occasion, but for that thou takest it without any gift. Neyther ought they thereof to cease, more then the Apostles left preaching, though many were offendid therewith. Thou wilt saye, to preache the Gospell is necessarie. Wherfore that ought not to be left for offence: and I say that predestinacion is a great part of the Gospell. Wouldest thou not thinke this a goodlie Gospell or glad tidinges, that God from without beginning, had by his mere grace, and by Chyrist crucified, elected vs to be his chyldren, and that we be suer in his handes? It is a thing moste necessarie, to preache those good newes, in the which ther is discovered vnto vs y exceeding goodnes of God, that aboue all other things

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things doeth moue vs to be ennamozed of him. And he that is offended with predestination, preached in the maner it ought to be, is also offended with the gospel. Knowest thou (that which in deede doth hurt, although it appeare not to the blinde and frantike worlde) that any man preacheth it after the humaine doctrine? But it maye be thou wilt saye, let vs come therfore to the particulars. Doeth it not seme to y^e offence, to preach that God hath electe some and not other some? He that hereth these wordes, will thincke God to be parciall. I answer and first I say, that God cannot erre: no, will other wise then iustly: For his will is so right, that as he alway wil- leth any thing, it is euē by that willinge most iust. Therefore none should be of- fended with his works, for as much as he maye dispose vs after his owne way, and shewe his pleasure vpon vs moze the the potter vpon his pottes: and all with iustice and equite. For what bond hath God with vs? Moreover, by the sinnes of Adam we are all lost, and he might iustly damne vs all, but he saueth as

Rom. 7
many

The fyrst Sermon.

manye as him pleaseth; and yet we complayne, where we are not woꝛthy by suffering all punishmente to set furthe the brightnes of his glorie. Yea it ought to be pꝛeached that God hath elected some, and not other some: foꝛ to smite to the earth the wisdom of man, and to make him all humble & subiecte to God.

Rom. 3

Now is it not necessary to bee knownen that we shall not all be saued, and that many shalbe damned? And consequently God hath many electe and many reiecte. Thou wouldest saye, this shoulde giue no occasiō of offence, if it were pꝛeached, that those that he hath chosen, are chosen foꝛ their merites, & those he hath forsaken, are forsakē foꝛ theyꝝ wickednes but they say that those he hath elect, are elected by his mere grace, without woꝛkes, and that oure election and saluacion dependeth wholly vpon God. And this giueth the offence to the world, I answer. If this be offence, Paule hath giuen it him selfe, because it is the doctrine of him, ye rather of the holy ghost. Wilt thou be offendid, if Paule magnifie the free mercy, seeing god hath elected vs to

Eph. 1.

Rom. 9

Rom. 8

Eph. 1

The fyrst Sermon.

us to y^e laud of his glozy, as he w^ritteth:
We cannot magnify it sufficiently. But
thou fearest it should be lauded & exalted
to much. If it were told the thou were
elected by thy wo^rkes, the^e would I thou
shuldest be offēded, for y^e it would make
the beleue thy saluaciō, to depend vpon
thy selfe, wherby thou shouldest be begi-
led. For of thy selfe cometh thy damna-
tion, & of God thy saluacion. Prea as oftē
as thou thinkest thy saluacion in any
part to depend vpon thy selfe, it dyueth
the, eyther to dispaire o^r to be exalted in
presumption. And in such case thou can-
nest netter put in God all thy hope, no^r
al thy loue, neither haue perfect quietnes
of mynd, no^r of conscience. Thou woul-
dest say, that who so knoweth that God
aboue is resolved vpoⁿ al thinges: wareth
cold in wel doyng, and sayth, what neede
I moze to trauayle, God hath immuta-
bly determined & resolved all y^e is to be,
I may passe my time in pleasure, for if
I be elect I shal eue^r way be saued. And
if I be reprobate, I cannot saue my self,
though I neuer ceased to a^re it, on my
bare knees. Thou perceyuest not, that

De, 13

The fyrst Sermon.

he which sayeth so, doth discouer him self
shewing y^e he neuer dyd good works,
& yet he would his saluaciō should depēd
vpō him selfe. This sort of mē, if they do
any good (as they call it) it is to wyne hea-
uen, and not for y^e glozy of God. There-
fore if they should beleue that they^r sal-
uaciō & elation did not come of thē selues
(as men that were not moued with the
zeale of the hono^r of God) they would
dwell in Idleness, yea, giue them selues
to liue licenciously, and vngodly, without
respect of the dishonour of God, they are
fearefull Seruautes and hirelings, and
not sonnes of God, they serue them sel-
ues and not God, and theym selues they
wo^rship. The elect do neuer be come
cold, but are y^e moze seruēt, by hearinge
that their election and saluaciō is onely
in the hands of god, they know by fayth,
that the lo^rde loueth them so much (spe-
cially since Chzist hath dyed for them
on the crosse) that they are sur of the^r
saluacion. Yea they seale so much the
goodnes of God in Chziste, & by Chzist
that if it weare possible (whyle that spi-
rituall seling did remayne in them) that
they

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they could beleue them selues to be rep^{re}h^{en}s^{ed} 1. Re. 2. 8.
bate (foz as much as by this, God is no
lesse good) they would not any thyng the
lesse loue him, o2 trauayle to hono^r him,
euen as Saule cessed not most coragiously
to fyght fo2 the glozy of God, although it
was fo2etould him of hys death. The
elect vnderstād in spirit that they are the
childzen of God. Wherfoze they are fo2^{ced}
ced by strength of loue & learne to haue
condicions conuenient to they2 so hys est
state: & are also ashamed to do a wicked
wozke, not semely o2setting to y^e belwty
of their dignitie. And so much moze thē y^e
other, do they fear to sinne, by how much
moze they know y^e god doeth in this p^{re}s^{en}t
lyfe, punishe his legitimate childzē,
moze thē the basterdes. If & astrologier
should tell an ambycious man that he
should be pope, although he did put vn^{de}
douted trust there in, yet fo2 all that he
would not be Idell, but would set furth
him selfe by all meanes possible to come
to that dignitie. Cuē so y^e sonnes of god, y^e
suerer they are of their eleccion so much
the moze they vnderstand y^e greate good^{ne}s
nes of God. They are alwayes forced

The fyrst Sermon.

2. Pet. 1

1. Cor. 11

therfoze, moze & moze by good woꝝks, to
make certeine tothē selues ȳ knowlege
of theyꝝ election . Euery one wyl tra-
uayle foꝝ ȳ thinges of the woꝝld. There
is none that sayeth I will be Idle, oꝝ I
will not eate, foꝝ alwayes I shall liue, &
be rich & happy in ȳ thinges of ȳ woꝝld,
if God haue foꝝescene and determined it:
Only in those thinges pertyning to the
soule, pꝛedestinaciō hindꝛeth thē by ma-
king it a shilde to their wicked life. But
know thou ȳ those which of such a bene-
fit take occasiō to become woꝝse, (though
already with theyꝝ hart they did ȳ same
thinges and wold haue done it in woꝝke
if they had thought thē sure of theyꝝ sal-
uacion) shew thē selues to be reprobate,
& not to feele in Christ the great goodnes
of God. Sathan is he that being trans-
formed into the similitude of an Aungel
of light, trauayleth to perswad that our
election dependeth vpon vs . This was
the opiniō of Pelagius: & the Pelagians
are they that be offended with this great
mercy of God: they thinke that God ney-
ther may, can, oꝝ will do other then rea-
son. Then of foꝝce muste it be good to be
pꝛeached,

The fyrst Sermon.

preached, to the end it may be knowe, y^e
the time is already come of y^e couenaunt
& promised peace y^e he which hath eares Esa. 55
Mat. 13
to vnderstand, may vnderstand, as haue
that shepe of chzist y^e heare their pastour.

It is also good to be spoken of, to the end
that that be not hyd but declared, which
(by the will of God & fo: oure profite) is John. 10
wzitten therof in holy scripture: & that
the speciall cure that god hath of vs, may
be knowen, & how we shuld serue him
freely as childe, and not as timorous ser
uautes and hirelinges. Yea and that it
may be vnderstand, that God (being ab
solutelie the Lord) may do all y^e he willy,
& what he willet is iust, and to the end
also, that in our election may be discou
ered to vs, in superabundant manner, his
free mercy, and that it may be sene how
we are p^{re}uented by innumerable bent
fites, and also the man may know that
he is only vanttie, & euer an vnprofita Psal. 38
ble seruaunt. Paradise is litle worth if
with our wo:kes we could wyne it but
it is the inheritaunce of sonnes, & not a
reward fo: seruautes. I wold know
what men wold say, if God shuld say to

W. ij.

them:

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them: chuse whether ye wil stand to my
lection & the which I haue determined
of you, or that I disanulling (if this wer
possible) all y^e I haue purposed to do with
you, shuld resolue me holy to put it in
you. And to saue you if ye do good works
& perseuer in the, & if you do that contra-
ry to dāme you. I am sure the men shuld
know their owne frailtie, ignoraunce &
malice. And on the other partie the exce-
ding boūty of god, & remit it holy to him
again, and much more if they loued him,
for y^e greater glozy to god, yea & also for
their owne proper cōmoditie, for it shuld
neuer be done, if it depēded vpon the selus
And therfore for eueri respect, euery one
shuld stand to gods determinacion, if it
were for nothing but to do honour to him
It is a thing more magnificent, & to god
more cōuenient, to geue paradise by fre
uercie, the if he shuld sel it: his liberali-
tie is therby most discovered. Then, for
his greater glozy I woulde alwaies say,
god hath geue me this. And also for my
owne cōmoditie, that wheras now I hold
my saluaciō sure (for y^e I know it hāgeth
only vpon God) I wold thinkc me dāned,
or at

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or at y least pꝛesuming on my self, stand
in doubt, if in the least point it did depēd
bpō me, bycause God incomparably doth
loue me moze thē I cā do my self. Yea, I
am y greatest enemy & traitor to my self
y may be. Therfore mē ought by euery
cōsideratiō to cōtent thē y their saluaciō
doth stand in y hād of god: yea in taking
the whole cure of vs, he hath shewed vs
most dere loue, he hath willed vs to be
sure of it. And therfore he would not
truste to vs, knowinge wē are so vnper-
fect, that if we had paradise in our hāds,
we should let it fal to therth where now
we are sure knowing that al our sinnes
can not let the diuine eleccion, neither
quench or diminishe the diuine charitie.
Yea, hereof our sinnes toke occasiō to be
shewed with excesse of moze loue. We
are not by this inuited to moze Idlenes,
nor to wathe whē we shal haue Hanna
from heauen, neyther to be wickedly oc-
cupied, but we are drawn and moued
so much moze to loue him, as he is disco-
uered to vs by moze bountie & charitie.
Wnt those y are not by Chꝛiste regene-
rate, are of so base & vile a mind through

W. iij.

sinne,

Rom. 5.

The fyrst Sermon.

Rom. 8

sinne, that they can not thinke God to be so liberal as to geue heauen without our woꝝkes. But they ought at the least to thinke, that to bye it y^e bloud of Chꝛist is sufficient without adioyninge therto their woꝝkes to boote: which surely are rich inuels to be mingled with his. God is so frāke, that he hath geue vs Chꝛist, and in him al thinges, and canst not thou thinke he hath geuen the heauen: It is also our greater gloꝛie, that God hat loued vs sonuiche, that his owne selfe hath willed to take the care and charge of our saluaciō. And so to that end hath willed his only sonne to die vpon the crosse, so that if with al our trauaille we might enter into heauen by our selues: the gloꝛie only of the crosse is a far greater gloꝛy then any other which by our selues we could attayne. Yea, there is no other trew gloꝛy, then to gloꝛie to be so much loued of God, that he hath to saue vs, put his sonne vpon the crosse. We may not dwel in his owne loue, that willeth to be happy, & only gloꝛy in God. If we might gloꝛy of our selues, we should haue wher of to ware pꝛoude and pꝛefer our selues

afoꝛe

The fyrst Sermon.

afore oure bꝛethern, where otherwise
 we shold haue occasiō to be humble, and
 geue to God all honoure and gloꝝy as to
 him it apperteyneth. And further such
 as beleue them selues to be by grace
 elected, saued sonnes of god, heꝝres and
 sure therof, not only because ther remay
 neth no moꝝe to get (God in Chꝛist ha
 uing geuen them all) but also by y great
 vnderstanding they haue of the goodnes
 of y Lord: they are constrayned to woꝝke
 as childꝛen foꝝ the gloꝝy of theyꝝ fa
 ther, and not foꝝ their owne gaine, and
 so also sure of their saluaciō, with chꝛist
 they turne them with al their foꝝce, to
 seke the saluacion of their bꝛother: they
 demaũd also grace with a bolder spirite
 and confidence, sence they are it not
 foꝝ their owne lucre, but foꝝ the honoꝝ
 of God, and to his laude and gloꝝy: so y
 in the woꝝldes to come, may be sene y a
 boundāt riches of his frēe mercy. Noꝝeo
 uer such hope to be hard foꝝ y they think
 not to deserue grace, neither put their
 trust in their owne woꝝkes, but in the
 goodnes of God, being inspired & moued
 ther to by y holy gost. Suche also as feele

i. Tim. 1

Ephe. i.
 Rom. 6
 Psal. 31
 Rom. 4
 Gala. 3
 2. Cor. 3
 Ioh. 3

B. v.

that

The fyrst Sermon.

our saluacion dependeth not vpon vs, ma
but our damnacion, and that it standeth
wholye in the hand of God: are forced to
turne their backes to them selues, and
theyr faces to God: Where as the con-
trary belefe, wold make the cōtrary ope-
ration, they wold withdraue them frō
God, and seke to reste with hope in the
selues: also if God had elected vs with
this condicion: If we wold do well, we
should be vnder y^e lawe contrary to Paul,
neyther we should be saued, for the law
saueth not but worketh wrath, and is
the minister of cursing and damnacion.
Let him therfore that lusteth haue ch^rist
for his iudge, for I wyl none of him, but
as a sauour. If our elecciō by fre mercy
dyd harne vs, he wold not then haue
elected vs so. But note them that thinke
to haue theyr eleccion in their owne
handes, & thou shalt se that their owne
loue and trust, presumtuious, and full of
vyce: and yet for all thys they be so blynd
and arrogant, that they will haue heauē
by iustice.

But let vs praye to the Lorde that he
gine them knowledge to the ende they
may

The second Sermon.

may render to God all laude, honour,
and gloꝛye, thꝛough oure Lorde
Jesu Chꝛist. A M E N.

(.:.)(.:.)
(.:.)

How excellent our election is, the seconde Sermon.

Paul magnifieth our elec-
cion, fyꝛst in his behalfe
that hath elected vs, say-
inge: We are elected ney-
ther by man noꝛ Angell,
but by God: Hyer can not be go. Then
concerning him that elected vs, oure elec-
cion is most excellent. And lyke wyse
concerning the circumstaunce of tyme,
although aboue there is properly no
course of time. He elected vs (as Paull
wꝛiteth) befoꝛe the constitucion of the
world: meaning from wythout begin-
ninge, sooner could he not elect vs.

Eph. i

And

The second Sermon.

And moreover he sayth, that he elected vs which are most base, most vile, most abiect, wormes in comparison of him. By the sinne of Adam we were all defiled, infected, in firme, frayle, blynde, malingnaunte, full of venim, contrarie to god, enemies and rebels: so that a thing more miserable could not haue bin chosen. Paule doth also magnifye our election, in respect of the dignitie, to the which we are elected, and sayth, he hath not chosen vs to be his seruautes or frendes, but to be his childzen, nothing to god can be more nygh, entire and dere, then his childre, neither is it possible to imagine a greater dignitie. It doth include al other vertues and goodnes, it is so high & excellent. Being then elected from so miserable an estate, to be the sonnes of god. He hath also chosen vs to be the brethren of Christ and therby with him coheires of God: yea the world is ours: Christ with all his gyftes, al that is the fathers is the sonnes, therfore all is ours that is gods, whose goods we may dispose as childzen their fathers. And bicause we shuld shame to be the sonnes of God, not ha-
uing

The second Sermon.

uing the maners, graces, & vertues con-
uenient to such a dignitie, therefore not
onely our heauenly father, hath chosen
vs to be his sonnes, but hath blessed vs,
not with woordes onely, but with ef-
fects, not as Isaac blessed Iacob or Esau,
but with all spirituall blessing in things **Eph, 1**
celestial. And so according to Paule, hath **Colo. 1**
made vs meete to be partakers of the fe-
lowship of light, and deliuering vs from
the power of darknes, hath ledde vs into
the kingdome of his beloued sonne: God
then with out beginning did determyne
to iustifye, glorifie; and magnifie those
that he had elect, & euen so he hath done:
as Paule wytyeth, who also exaltyth our **Rom, 8**
electiō for that cause, saying: that it was
not our good works, which god foresawe
without beginning, that were the cause
of our election, but he chose vs by mere
mercie, according to the decreed purpose
of his owne wyll, to the laude and glozy
of his mercie, we were not then chosen
because we were holye, but because we
shold be holý by his election, and to shew
in the worldes to come, the abundante ri- **Eph, 1 & 2**
ches of his grace. Paule also sheweth the
woꝛd

The second Sermon.

1. Tim. 2.

Ephes. 1.

1. Cor. 2

Ephes. 2.

Ephes. 1.

John. 10.

the dignitie of y^e persō by whose means we are chosen, and sayth, he hath willed, that betwene vs and him there shuld be one mediator, nether he wold it to be an Angel, but Chzist the sonne of God. He meaneth not only, a mediator wth words, but with his owne blud, and death Paule both exalt our election as concerning the ende. For bicause he hath elected vs for his sonnes, to the ende we may taste (not only in the life to come, but also in thys p^{re}sent) things so high, happy, riche, and pure, y^e the eye hath not sene, nor y^e eare hath not hard, nor into y^e hart of man (be ing carnall) hath at any tyme entred, he hath then elected vs, to the ende (that regenerate by Chziste Jesu) we should walke to God by good wo^rkes, that we may be holy and inrep^{re}hensible, befo^{re} his p^{re}sence. Our election is also excelleⁿte by the suertye therof, for that the electe are in the handes of God. Therfo^{re} shall not they perish as Chzist sayth, yea they can not perish, euen as they can not bee pluckte out of his handes. Therfo^{re} our election is mos^te happye, so that nothing oughte so much to bee reioysed in,

as

The second Sermon.

as to be the elected & chosen of god. Ther
it is read, y^e disciples returning to ch^rist,
and reioysing with great gladnes, that e-
uen the very Deuelles were subiecte to
them, Ch^rist amonge the reste of wo^rds,
badde them they shuld not reioyce of the
Deuels, but that their names were wz^r-
ten in heauen : by which wo^rdes, he did
shew that we oughte to make a singuler
ioye of our election, fo^r that includeth,
and b^ringeth with it the summe of all
our wealth, since then that our election
is so excellent, riche, sure, and happy. Let
vs praye to God to geue vs lighte and
grace, to perceyue it, to the ende,

Luke. 10.

that tasting in it (with the spi-
rite) the mightie goodnes of

God, we maye render

him all laude, hoⁿ

no^r: & glo^ry, by

Jesu Ch^rist

our lo^rd.

The thyrd Sermon.

If we maye knowe in this
present lyfe, whether we be in the
grace of God, and one of
hys electe or not, and in
what maner the, thyrd
Sermon.

This hole
Sermon
must be
swarely
red, & wel
vndersta-
ded, or els
it must be
taken but
as persua-
sive not
as doctri-
ne.

2. Tim. 2
Eph. 1

John. 17
John. 6
Mat. 13



It is not to be doubt-
ed that God seeth all
thinges, specially his le-
gitimate childzen, sence
he him self hath chosen
them to that dignitie. Christ also know-
eth, and know them alwaies, y^e which
was very conuenient, sence his father
had geueⁿ them to him for that he shulde
be they^r gouernour, shepherd, & brother,
and that he shuld saue them with hys
own death: he knew the, and doth know
his shepe euē as himselfe sayd, yea from
the beginning he knew who should be-
leue. But it is not now conuenient, that
we may or can deserue distynctlye, the
elect from the reprobate, to the end we
may be more seruēt in exercysinge chari-
te, with all mē, as if they were b^rethern
with vs in Christ, the which we would
not do

The third Sermon

Not do toward the reprobate if we know
them distinctly: But in the ende, the
tares shall be separte from y good wheat:
none then being in this present life know-
weth certainly of his neighbour, if hee be
of the elect or not, nor also whether he be
in the fauour of God: we may only haue
therof an obscure, confused, vncertain, and
fayling knowledge by coniecture of the
outward lyfe and woorks, of whō Christ
speaking, sayd. We shall knowe them by **Math. 7:**
their fruites. But forasmuch as wee see
not the herts of men, which often tymes **1. Cor. 2.1**
(although within they are vngodly and **Luke. 16,**
abomination it self in the sight of God,
neverthelesse couering them with beyle
of hypocrisie making therein) they appeare
to be saintes. Therfore without special
oracle, we can haue no certaine know-
ledge therof. But I say that euery electe,
whyle he is in this present lyfe, beinge
come to the yerres of discrecion, may, and
ought to know it of himself, not by natu-
rall light (by meanes wherof thinges su-
pernaturall can not be perceiued, as the
excellent diuine will toward vs) but by
saythe, without other speciall priuilege.

C. j.

And

The third Sermon.

And this not with hauing respecte to the selues, where is nothing seene but woorthy damnacion, neither with considering or beholding them selues in God without Christ, for in that case he must shew him selfe a iust iudge full of wrath: then we neither see our selues his sonnes, nor in fauour. But with liuely fayth beholding both our selues, and God in Christ, we see our selues to be in the fauour of God, and his elect sonnes, and God to be pacified with vs in loue and our only father. Such the as liuely beleue, y^e Christ for them hath dyed vpon the crosse, haue the holy ghost within them, & are in the fauour of God, because that faith doth purifie the hert. * And further I saye, that all they which in this present life doe beleue liuely in Christ (yea were it for a moment of time) shalbe saued. They are electe and sonnes of God, & may be sure and certeine, of their saluation. And that this is trewe, the words of Sainct Iohn ought to suffice, which sayth, y^e he is the sonne of God, therefore electe and sauid, who so beleueth Iesu Christe to bee the sonne of God. And also Christe sayde who

This must be warily red and well vnderstanded or it is not true. But if thou vnderstand what it is to beleue in Christ with a liuely faith then there is no danger at all.

The third Sermon

Who so beleueth in me hath life euertasting neuerthelesse it may clearly be proued that none beleueth liuely in Christ, but he that beleueth Christe to bee wholly his rightwisenes and that he is saued thowwye by him, and he that seeth this with supernaturall vnderstanding hauing no respect to him selfe nor his woorkes, but only to the goodnes of God discovered in Christ vpon the crosse, cannot by any meanes be disceiued, bitaue that light which he hath to bee in the fauour of God, elect to saluation, can not growe but onely of the bountie of God, considered in Christ, wherof can spring no false nor deceitfull knowledge. Ful wel may he bee begiled and shalbe, that doeth behold his woorkes, and by them thinketh that he is in the fauour of God, and by sonne. But seeing him selfe in Christ sanctified, chosen and in the fauour of God, it must needes be sayd, y he seeth the truth, and that which is once trewe although it were but for the twinkle of an eye must be said to be euer true, he the which beleueth in Christ, wer it but a minnute of an hour, in perceiuing of him self elect

The second Sermon.

by Christ, seeth that which is true, therefore it shal euer be true, that he is one of the legitimate sonnes of God, so that the same his sayth, be not in any maner founded vpon him self, nor his own woꝝkes, but in Christ, and the diuine excellence, and y it be not a certeine trifling, light, baren & dead opinion, but a liuely sayth. It must be sayd then that Judas had neuer perfect faith, nether was elect to saluacion, although he was chosen to the Apostleshippe, and the like say I of all the reprobate: all such then as haue had at any tyme liuely beliefe to be saued by Christ mai be sure of their saluatiō. And so also they, which haue once at the least bene perfectly geuen to God, & committed to his gouernaunce, vpon the cōuenaunte, that he shall serue himselve of them according to his owne purpose, and with truste that by Christ and his māre goodnes hee hath accepted them for hys own, they may also beleue that they are saued, bicause that he shalbe no lesse God to the, then they shal be promised of him.

Therefore hauing had in that cōuenaūt liuely sayth, that God will forgene them

The third Sermon.

as his Childzen, in such sorte, that hee will conduct them to saluation, although they (as much as lieth in them) were continually prompte to al euil: yet it is necessary to say, that sence God hath taken them for his (as they know by the liuely fayth that they haue hadde thereof) that they shal overcome y^e wickednes & haue honour thereby.

For his goodnes passeth their euernes he would not haue inspired them to giue them selues, if from without beginning, he had not elected them and taken them for his owne. Some peraduenture will say, if we were onely ones suer to haue bene for a litle time in y^e fauour of God, to haue had his spirit in vs, and liuely fayth in him, that we did beleue suerlye to be his elect: yet wee knowe not if it haue bene a perfect fayth or not, we fear it to haue bene a certeyne cold opinion and leaste we were begiled in beleuing to be in gods fauor and elected of him. I answere that this is an euident signe, that ye haue neuer had hitherto liuely fayth and knowledge of Christ. For as it is vnpossible to haue fyre within the

This is not spoke to declae that it is possible for gods elect to be wholly geaen to sin, but if it were possible, yet should they reco-uer that pestilence.

The thyrd Sermon.

best and not fele it, so is it impossible to haue in the hart christ, the holy gost, ardēt charitie and the fierve light of sayth, and not to perceiue it, and this is, for that his light is so clere and effectuous, that not only it maketh thē to se, & liuelie to fele with the spirit, that Christ is dead for thē upon the crosse, that they are elect and sauid, but also it doth make them know, that it which they see, is by diuine inspiration, that it is the holy spirit which testifieth vnto theyr spirite, that they are the sonnes of God. Whose testimonie is moze clere, open, firme, and certeine, then al the outward ozacles and miracles of the woꝛld, which without the inward testimonie of the spirit, cā leaue vs none o-ther thē doubtfull. Now, that he that hath in him Christ and the spirit of God, doth fele, know, and perceiue it: it is clere by Christ which sayd that the woꝛld knewe not the holy Gost, but that he was knowē of them in whom he was. And by saint

Rom. 8

1. Ioh. 3

2. Cor. 13

Therefore sayd Paul, trie your selues, make

The third Sermon.

make some pꝛofe of your selues, is it possible y^e ye should not knowe Chꝛist in you, if ye be not reprobate? And in an other place, know ye not how ye are the temple of God, and that the holy ghoſt dwelleth in you? The holy ſpirite goth ſearching throughout, and iudgeth euery thing, and ſayth is ſo clere, that it ſheweth vs the pꝛofunditie of God: and thou wilt that it be blind of it ſelf. Yea Paul ſayth, that the holy goſt is geueⁿ to vs, to y^e end we might know thoſe thinges that haue ben geuen vs of Chꝛiſt. The kyngdom of God is peace (as writeth Eſai and Paul) without ſeruile feare, in much certentie. Therefore as Chꝛiſt ſawe, that he was in the fauour of his father, & his beloued ſonne, ſo alſo do the elect ſee the^m ſelues, although not with ſo clear light and certentye, but that they go ſomtyme doubtyng, ſtumbling, & wauering. But they ought with y^e Apoſtles to pray chꝛiſt to augmēt their faith. And ſeke with their good woꝛkes continually to make knownen to the^m ſelves moꝛe perfect their ſaluatiō and vocation, that therby as by the effectes or fruites they ſhould come into the full riches

C. iij. of

1. Cor. 2.

Eſai. 32

Rom. 15

Luk. 1

1. Teſſa. 1

Luk. 17

The thyrd Sermon.

1. Tessa. 1
2. Tim. 4
Rom. 8
Gala. 2
1. Cor. 3

Gala. 2
1. Joh. 14
1. Cor. 12

of certeyne perswacion, and vnderstand-
ding of their election & saluation. Paule
also knew he was in the fauour of God,
in faith, hope and charytie, elected the
sonne of God, safe and suer, and that he
had the holy ghost & Christ within him,
when he said that he was one of thē that
Christ was come to saue, and that he
knewe in whom he beleued, that he lo-
ked for the Crowne, that nothing coulde
seperate hym from the loue of God, which
had elected him before the constitution
of the world, that he had the spirite of
adopcion of the sonnes of God, and that
Christe was he, who lyued and spake in
him. Saint Iohn also sayed: we are suer
we know God, and that we liue in him,
worldlie and carnall beastes are they,
which know not God in the holy ghost,
nor those thinges which be his, even as
men not regenerate, they are rustycall
payssautes of so abiecte & base a spirite,
that they can not beleue that God hath
loued them so much, that by death of his
only begotten and most intierly beloued
sonne, he would saue thē, take them for
his chylzen, and make them his heyres:

But

The thyrd Sermon.

But astonied of theyr sinnes, they are euer afrayed of hell. Where the regenerate fele in such sorte the charitie of God in Christ, that they know them selues to be saued. Neither can they once thinke y^e Christ (who hath al his fathers power and shall be theyr iudge) wil refuse, lose, or damne the, and geue sentence against his b^rethern and members, for whom he dyed on the crosse, and would dye agayn **Mat. 28** if it were necessarie. They haue in them also the holy ghost for an earnest of theyr **Eph. 1** saluation. But if God had geuen vs nothing but our beyng, should not we for that only benefite, feelee so much the great goodnes of God, that we myght be sure and certayne of our saluacion? And now he in euery creature doth sparkle towards vs loue, with innumerable benefites, yea in Christe vpon the Crosse, casteth he the flame of perfecte charitie, and shall not we feelee so much y^e goodnes of God that we should beleue to be his electe?

If one only should be saued I wold trust suerly to be he, if al the men and angels wold tel me y^e I were dampned.

C.v.

I cold

The third Sermon

Gal. 1

Ephe. 1

I cold not beleue the, although they did alledge all y reasonnes possible, but I wold euer giue, more truste to Christ alone, who vpon y crosse, with his bloud & death, doeth tel me I am saued, the I wold to al the rest, for he alone, hath more power in me, the al y reasōs & authorities without him. Provided only that I se him with liuely sayth, dead for my saluacion. Psea in that case seing my selfe, by Christ, to be the sonne of God, I wold with Paule excommunicate the very angels as superioz to them, if they wold saye the contrary, or gaine say the Gospell, and the great loue and benefit, which in that case I shuld fele by Christ. Paraduventure thou wilt say it semeth me not, that I cā be suer of my saluacion, because I am frē to do euell, so may I sinne and be dampned. Our life is in such sozt variable, y to giue a certeyne iudgement, we must tary the ende, for euery one wold haue though, y Iudas shuld haue bene saued whē he was called of Christ, and yet it is sene, that it is contrary. I answer, thou begilest thy selfe, in thinking thy saluacion dependeth vpon the likelyhod of thy woꝝkes. Paule affirmeth,

The thyrd Sermon.

naeth y God hath elected vs by his mere
mercy in Chzist, not bycause we were
holy, or for that he foresawe our good
wozkes, but because we should be holy,
and should do good woꝝkes, and perseue-
ring in the, we should dye in his fauour
and grace: Inwardly doth God call his
elect, geueth them knowledge of him,
and doth iustifie and glorifie them. Ther-
fore doth Paul adde and say, if god be with Rom. 8
vs, who can be against vs: And he ment
if we be once elect, we can no more lose
our selues: meaning, there is nothing
that can let the electiō of God. Yea euery
thing serueth to saluacion, euen sinne.
Therfore where thou saiest, thou mayst
sinne, it is true, and peraduenture thou
shalt sinne. Neuertheles if thou be the
elect, thou shalt algiates ryse againe and
be saued: wherof thou mayst be certeyn
and sure, so that once at the least thou
haue perceyued thy selfe in Chzist, and
by Chzist saued, neyther thou oughtest
so much to dispayze in thy selfe, as
that thou shuldest not much more trust
in the goodnes of God, knowing that
the Gospell is not the law, but mer-
cie,

The third Sermon

rie, and know thou that when the elect fall in any sinne (which God doth not permitte but for the benefite of the, and the other elect) whilest they are in y^e erreure, they fele in them selues, a certeyne hidden vertue, which withholdeth and refrayneth the, fro doing woꝛse, it biteth, nipeth, and reprehēdeth the of the euell fact, and doth enduce and spurre them to cōuert. There remaineth euer a certeyn hate of sin, although they be sometime ouercome of frailtye. So that they neuer turne from God with al their power, noꝛ run wholly to vice with a lose bridell. God hath them euer for his owne, and gouerneth them as his lawefull Childꝛē. And speaking oftē in theyꝛ herts he saith that which he sayd to his Apostles: feare not litle flocke, for it hath pleased your father, to giue you his kingdō of his mere goodnes although you be vnwoꝛthy. And if thou woldest bring in Salomon, who sayth, none knoweth whether he be woꝛthy of hate or loue, I answer. It is clere (chyslie by the woꝛdes which folow) that he ment, that man were he neuer so iust & wise, was so blinde in this woꝛld, that he

Rub. 12

The thyrd Sermon.

he cannot know by the woꝝkes of God,
that is by pꝛosperity oꝛ aduersity, whe-
ther of him self, he be woꝝthy of hate oꝛ
loue. And this is bicause God giueth his
giftes so indifferently, to the good & euell,
to the elect and repꝛobat. Thou wilt say
yet, Paul sayd: my cōscience doth not re-^{1. Coꝝ. 14}
pꝛoue me yet am I not therby iustified
befoꝛe God, therfoꝛe it cā not be knowē.
But I answere, that the ntēt of Paul was
to say, that though by grace of the Loꝛde
he had ministred the Gospel, in such soꝛt,
that his conscience dyd not rebuke
him of any erroure (which was impu-
ted vnto hym foꝛ a sclaunder of false chꝛi-
stians) neuertheles he held not him selfe
iuste foꝛ this neyther was he iust, he iud-
ged him selfe iust by Chꝛist, and not by
pꝛeaching the Gospel inreprehensible in
the syght of man, but yet not in the pꝛe-
sence of God, foꝛ that he hath not pꝛea-
ched it with the whole foꝛce of spirit,
fayth, and loue. So that here Paul did
condemne y opiniō of them, which iudge
them selues iust by theyꝝ owne woꝝkes,
but he doth not repꝛoue the iudgement
of those, which iudge them selues righte-
ous and

The fourth Sermon.

Job. 9

one & saued by the bountie of god, & death
of his onli begottē sōne: but doth approue
it. With Paule also agreeth Job, whē
he sayd, that although he were iust, he
durst not iudge him selfe so, that is, he
durst not hold him for ryghteous, by his
ōwne proper righteousnes and woꝝks,
but by the iustice of Christ.

Sence then that it may and ought to
bee knowne of vs, that wee are in the fa-
uoure of God, and hys electe, lette vs
force vs continually to encrease in more
knowledge of the Goodnesse of God: so
that firmly establyshed in the lyuely
fayth of our saluacion, we may as
childzen render hym all ho-
noure, laud, and gloꝝy:
by Christ our Lord.

A M E N.

**Whether it be good or euell
to beleue that we are elect:
the fourthe Sermon.**



One say that it is euell to
beleue that we are elect, by
cause, that as the beliefe to
be reprobate, bzingeth me

it

The fourth Sermon.

in dispeyre: so the beliefe of election, is
cause of presumption. But the iust and
the holy flye both the one and the other
extremitie. They are not exalted in pre-
sumption, beleuing to be elect: nor fal-
len in y^e botomles pitte of dispeyre, with
belief of dampnacion, but kepe y^e meane
waye euerstanding betwene both. And
I say that it is true, that none ought to
dispeyre, or yet to presume, but assured-
lye to hope and beleue to be saued and
elected: May by oure owne woꝝkes, this
is an euyl vyce, & ought to be fled. But
to beleue to be elected and saued by the
liberalitie of God, by the death of Christ
vpon the crosse, and hys woꝝkes: this is
no presumption, but a hope which hath
regard (as diuine & theologicall vertue)
not to our merites, but only to God by
Christ. And as we can not loue him so
much, but y^e we euer lack of y^e perfectiō,
so cā we not so much hope & trust in him.
Yea we lack euer bycause we do not pro-
mise of God so much as we shuld do,
he that beleueth to be sauid, he com-
meth not proud, neyther magnifieth him-
selfe, nor his woꝝkes, but the goodnes
of god,

The fourth Sermon.

Rom. 8

Rom. 8

Rom. 8

1, Joh. 4

of god, & the grace that we haue by chriſt. Therefore is it not euell. Peraduenture thou wilt ſaie one ough to ſtand in feare I agree therto, in the reuerend and ſomewhat like feare, the which impoſteth obſeruaunce of reuerence to God, but now not ſo vile: for we are no more ſeruauntes but ſonnes, not Hebreues but Chriſtiāns, we are not vnder the lawe but grace, we haue God for our father, and not only for a Lord. Therefore our office is to loue him like children, & not to feare him, as ſeruaunts, ſence that we haue the ſpिरite not of ſeruitude but of adoptiō, of y^e ſōnes of God. If our ſaluacion ſhould depend in any parte vpon our ſelves: I would ſay we ought to feare our damnacion yea to be ſure therof: but ſince it is al in y^e hands of god, therfore beholding not our ſelues, but hys goodnes diſcovered in Chriſt vpon the croſſe we may be ſuer and certeyne of our ſaluacion. Perfect charitie chaſeth away al ſeruile feare, and faith neuer douteth if it be perfect: the feare the of our damnaciō groweth of imperfeciō of our charitie, faith and hope. We ought neuer to feare the mercifulnes of God, but our

The fourth Sermon.

our owne wickednes. Thou woldest say,
if we were wholy confirmed in grace,
we should not neede to feare, but we sin
dayly, therfore it is necessary to stand in
doubte. I answered that yet thou goest a-
bout, to build my hope vpon my woꝝkes
the which should be no hope but a pre-
sumpcion. If we should hope with condi-
tion if we do well, and perseuer therein,
my hope should stand with desperacion,
foꝛ of my selfe I knowe I oughte to des-
paire. If I had the sinnes of the whole
woꝝlde, yet would I mosste stedfastly be-
leeue to be saued withoute any feare of
dampnacion, neyther may this be sayde
to be euell, foꝛ that I woulde not builde
my hope vpon Christ. If thou woldest say,
the feare of damnacion causeth men to
absteine from sinne, therfore it is good. I
answered, that it causeth men to refraine
in their owne loue, as doth the feare of
death wherby they become dayly moꝛe
sensual in them selues, and therfore tru-
lye, woꝛse inwardlye. Feare woꝝketh
woꝛath in God, euen as the lawe doth: &
although it cause thee to abstaine from
some euil outward woꝝke, neuertheles

The fourth Sermon,

the venime remaineth within, y^e which is so muche the worse, as it is more united to the inward partes, yea that feare geuen to the vngodly, is y^e scourge of God. The elect (knowing that God in this present life doth punish more y^e legitimate children then the bastardes) abstaine also by this feare more then the other. But trulye the loue of God, the quicke feeling of his great goodnes, to beleue firmly by Christ and his grace to be the sonnes of God, elect & sure in deed, are those things which mortifie vs to y^e world and to our selues, and maketh sinne displeasunt to vs, euē from the botome of y^e hert. Therfore where the seruile feare mpketh hypocrites, the sonnelyke loue maketh trewe Christians. If thou wouldest say, to beleue so, is a thing very perilous because that hercof they take occasiō to liue idle, yea to geue them self to al vice, saying I wil make my paradise in this world, for euery way I shalbe sauid, sice that already I am elect. I answer that when one beleueth to be elect and perceiueth in spirit the mercifulnes of God in Christ, the God tasted in Christ hath in y^e hart such efficacie

The fourth Sermon.

efficacie and strength, that he cannot offend, but is forced to dispraise the world, and is rapt to so high estate that hee falleth to obliuio of the world, him self and his paradise, setting only God before his eyes. Therfore saith Saint Iohn. **Ioh. 3.** Who so hath this faith, sanctifieth him self. So as then of charite springeth but goodnes, eue so is it, of this faith and hope. Knowest thou where in is the perille? In beleuing to be elected, by their works, and by beleuing in Christ not stedfastly, but to haue only a certaine barrain, idle and a dead opiniõ therof, the which standeth in the worst life, in such sort that of that cold and vnfruitful fayth, they may take occasion to geue them to Idelnes, and all vyce. But now not of that perfect fayth, the which is effectuous in doing woꝝkes by loue, being an inflamed light, y^e which **Gala. 3.** is neuer withoute burning. If also thou wouldest say in beleuing to be elect thou shouldest peraduenture be begiled, therefore it is euell. I would yet aunswere, that I woulde soner geue sayth to the holpe Ghost, whiche testifieth in the harts of the electe, y^e they are the sonnes of
D. y. of

The fourth Sermon.

Rom. 8

of God (as Paule writeth) the to thee that woldest put me in doubt of it. The electe to heare inwardly in their hertes a spirituall voyce, quick and deuine, which biddeth them not doubt, and y they are suer of their saluation, and that God loueth them, and hath taken them for his children, and that they cannot perishe: the testimony of God is greater then mans.

John. 10.

Therefore not only he is to be beleued afore man, but he deserueth to haue giue vnto him doubted credite. If thou wouldest say, it might be, not the spirit of god but their imaginacions. I say, that what soeuer it is they know better then thou, for that (as Paule saith) none knoweth what is in man but the spirite of man, that is within him.

1. Cor. 2

Farther I am suer, that the same spirit which saith to me, I am elected is y spirite of God bicause the sayth I haue of my election, springeth not of my works, but only of the goodnes of god, vnderstand in Christ and for that of his goodnes can growe neyther gyle nor falshod, therefore am I suer to be in the trueth. Deceites and falshedes, may, and do come, of y beleue

The fyrst Sermon.

liefe to be saued, by woꝝkes, and clected:
Moreouer the light which the elect haue
of their saluacion, is so cleare that they do
not onlpe se them selues suer therof, but
they know also, that the lyght and know-
legde they haue, is supernaturall and
diuine. But we suppose as thou sayst,
that is beleuing to be elect only by Christ
& the goodnes of God, I myght be begiled
(which is false and impossible) yet wold
I still say, let me be deceyued for it is
good to be so begiled, sence I can find no
thing, that so much doth kindel me into
a sincere and pure loue of God, as to be-
leue to be elected by his mere goodnes.
Therfoze vsing it to make me inamored
of God, I ought not to be withdrauen,
chifelie for that I am happie, onlie by that
sayth, of the which whosoever is voide, is
not yet entred into the kingdome of god,
where is nothing but rightnousnes peace
and Joie.

Finally Paule beleued to be elected as Rom. 4
in many places he sayth, yea he glozied
therin (ueuerthelesse in god) & so to beleue
he induced others, the which, if it had
bene euell, he wold not haue done. Ther-

The fourth Sermon.

Luk. 10
Mat. 15
Mat. 16

foze if it be not euell, let vs also with
Paule, glozy vs by God in Chzist, who
likewyse induced the Apostles, to beleue
that they 2 names were wzytē in heauē,
that they 2 heauenly reward was plen-
tuous, & y they shulde iudge y ry. tribes,
& therby bzought thē to beleue they we r
elect, and that is also suer, that if that be-
lese had bene euell, he wold not haue cau-
sed it. Thou wilt saye, thou oughtest not
to compare thy self, equal with the sainc-
tes. I say it is true that I ought not to
pzeume to be like thē, or holy by myne
own woꝝkes, for while I pzeume of
my selfe, I must of foꝛce become a deuell,
but it is not euell to compare with the
saintes in veritie, for they were humble,
& in beleuing that they were elect, they
gaue to God all laude and glozy bycause
they did not beleue to be of the elect for
their merites, but for chzistes. And wold
to God, I might beleue thæ firmly and
with stedfast sayth, the sacred scriptures
are full, that we ought not to despeire of
our saluacion, but that we ought to hope
and beleue to be already saued, and dayly
to certifie our selues therof by doing good
woꝝkes,

The fourth Sermon.

wozkes, which are a testimonie to vs ^{2. Pet. 1}
of our election, and that we shuld also in- ^{1. John. 4}
crease in charitie, to take frō vs all feare
of our dampnaciō to y end we may serue
God without feare, inrightuousnes and
holinesse as zacharie sayd. And likewise
We ought to demaund perseueraunce in ^{Luke. 8}
the good with faith to obteyn it. Ther-
foze to trust to be saued, and of the elected
and to hope and beleue to be saued and of
the elect, is not euell. Paul also sayth: our
hope was neuer rōfounded noz did shame
to them that had it.

And likewise that sayth, was neuer
beguiled. Wherfoze then is it euill that
I beleue stedfastly to be saued by Christ?
Let vs behold then with open eyes of li-
uely sayth, Christ vpo y crosse, in whom
we se presently the goodnes of god in the
face in such soyte, as we may being
pelgrimes, to thend we may
render to him al laud,
honoꝝ and gloꝝy
through Jesus
Christ our
Lorde.

A M P P.

D. iij.

Whether

The fyfte Sermon.

Whether it be necessarie to sal-
uacion to beleue that we are elected
or not : the fyft Sermon.

Heb. 11
Mar. 16
John. 3



Eyth is very necessary, be-
cause that without it, not
only god cā not be pleased,
but he that beleueth not
shall be condemned, and
is already iudged. But it
is also impossible, that one that doth not
beleue to be elected should beleue as he
ought to do any of the articles necessarie
to saluaciō. And to proue y this is true,
if thou beleuest not that thou art one of
the elect, thou beleuest not in God, in the
maner that thou art bounde, bycause
that it suffiseth not to haue a certeyn
dead opinion that God is, but thou must
effectuously beleue that he is thy God,
that he loueth the, that he is propiciatōry
to thee, that he is continually beneficvall
to thee, that he hath most special cure of
thee & causeth every thinge to serue thee
to saluacion, and therfoze that thou arte
electe. Yea who so beleueth not that he
is elect, doeth not fele in spirite, the bene-
fit of

The fyfte Sermon.

fit of Christ.

Therfore being without Christ, he is without God, and knoweth him not as Paule wryteth. Then how is it possible that thou mayst beleue perfectly that he is thy Father if thou do not beleue that thou art his sonne, and therfore his heire & saued. Thou canst also neuer earnestlie beleue that God is omnipotent, if thou vnderstand not, that continually he vseth his omnipotencie towards thee, in doing the good. Which when with the spirite thou didest proue, thou shuldest of force beleue thy selfe to be his heyre, if thou beleue not thou art elect, how canst thou beleue that god hath created the heauens. and the earth, and that he susteineth and gouerneth al to thy behofe hauing of thee most singuler cure: it is nedefull, that with liuely sayth, imbrasinge al the world for thy owne, thou perceiue effectually the goodnes of God, in euery creature. And when that is, thou shalt be enforced to beleue, that thou art the sonne of God. Thou canst not also beleue in Jesu, that is that he is to thee Jesus and sauoure, if thou beleue not that thou art saued,

Ephe, 1
Gal, 4

Gal, 4

2. mo

The fyfte Sermon.

Whether it be necessarie to saluacion to beleue that we are elected or not : the fyft Sermon.

Heb. 11
Mar. 16
John. 3



Anyth is very necessary, because that without it, not only god cā not be pleased, but he that beleueth not shall be condemned, and is already iudged. But it is also impossible, that one that doth not beleue to be elected should beleue as he ought to do any of the articles necessarie to saluaciō. And to proue y this is true, if thou beleuest not that thou art one of the elect, thou beleuest not in God, in the maner that thou art bounde, bycause that it suffiseth not to haue a certeyn dead opinion that God is, but thou must effectuously beleue that he is thy God, that he loueth thee, that he is propiciatour to thee, that he is continually beneficyall to thee, that he hath most special cure of thee & causeth euery thinge to serue thee to saluacion, and therfoze that thou arte electe. Yea who so beleueth not that he is elect, doeth not fele in spirite, the benefit of

The fyfte Sermon.

fit of Christ.

Therefore being without Christ, he is without God, and knoweth him not as Ephes, 1
Gal, 4 Paule wryteth. Then how is it possible that thou mayst beleue perfectly that he is thy Father if thou do not beleue that thou art his sonne, and therefore his heire & saued. Thou canst also neuer earnestlie Gal, 4 beleue that God is omnipotent, if thou vnderstand not, that continually he vseth his omnipotencie towards thee, in doing the good. Which when with the spirite thou didest proue, thou shuldest of force beleue thy selfe to bee his heire, if thou beleue not thou art elect, how canst thou beleue that god hath created the heauens, and the earth, and that he susteineth and gouerneth al to thy behofe hauing of thee most singuler cure: it is nedefull, that with liuely sayth, imbrasinge al the world for thy owne, thou perceiue effectually the goodnes of God, in euery creature. And when that is, thou shalt be enforced to beleue, that thou art the sonne of God. Thou canst not also beleue in Iesu, that is that he is to thee Iesus and sauoure, if thou beleue not that thou art saued,

The fyfte Sermon.

Rom. 8

sauced, neyther canst thou beleue that he
is thy Christ, that is to say a Prophet
king & priest, if thou fele not in spirite,
that he doth illuminate and lighten thee,
as a prophet, rule thee as a king, and as
an only priest is offered for thee vpon the
crosse. The which if thou didest beleue
thou shuldest also beleue to be elected.
How shalt thou beleue that Iesus is the
only begotten sonne of God, thy Lord
come into the world to save thee, and geue
to thee, with al his deuine treasures and
graces, if thou dost not beleue, thy selfe to
be one of his lambs, thou canst not be-
leue (as thou art bound to do) that he
died for thee, nor perceiue his excellenc
charitie, so that with Paule thou maist
say, nothing can seperate me from the cha-
rite of God. It is necessary to beleue, y
Christ vpon the crosse hath satisfied for
thy sinnes, and y he hath reconciled thee,
satisfied to his father and saued thee, and
therfore that thou art the sonne of god: he
that beleueth (as he ought) that Christ is
risen to iustifie vs, doth also know him
selfe saued, and so he that perfectly doth
vnderstand that Christ our head is ascen-
ded into

The fyfte Sermon.

ded into heauē & entred for vs in possession of paradise, perceiueth him self risen with Christ, & alredy by hope being ascended into heauen, practiseth with the mind in paradise, where Christ is sitting in peaceable posselliō of things celestial: he saith with Paul, we are made safe by hope, it suffiseth not to beleue y he shall iudge the quicke and the dead the which also the deuils beleue, but that the sentence shalbe al in thy fauour, hauing to thy iudge, him y died vpon the crosse for thee. We can not liuely beleue y sending of y holy gost, if we fele it not in our selues: & if we do feale it, we shalbe forced with Paule to say, the spirit of god rendreth testimony to our spirit y we are y sonnes of God, therfore heires & saued. Neyther is it inough that there is a church of god, but thou must beleue to be a porciō thereof, and one of the louely stones, and therfore one of the elect. And to beleue the communion of saintes, thou must feele, that as a member of Christ, he doth participate his grace with thee, & that thou art therby saued, thou must also beleue the remission of sinnes, y is not only that
be

Phil. 3

Eph. 1

Rom. 8

Rom. 8.

The fyfte Sermon.

he doth pardon sinnes, but that he hath pardoned thee thine, and so elected thee. Euen so thou must beleue, that thou shalt ryse glorious, and haue life euermlasting. Then ther is no article of our faith, that can be beleued in such sort as it ought to be, of those which do not beleue they are elected. To the Christian it is then necessary to beleue that god is his God, and Father: that he woꝛketh all for his benefite, and that Christ is come, was borne, hath liued, died and risen agayne for his saluacion, so that with liuely faith he imbraceth Christ wholly for his own with al his treasure and grace. And likewise al his life, death, resurrection, assention and gloꝛy, and perceiueth the charitie of God in Christ, as if there hadde bene no mo but onlye him selfe in the world, and that Christ for him onlye, wold haue wrought & suffered, no lesse then he hath done. The which when thou dost beleue, thou shalt perceyue thou art elect. Wea he that beleue not he is elect, cā not praye as he ought, being without faith, without the which (after Paul) we can not effectuously recommend vs to God, bycause that

Rom. 10.
Iaco. 1

The fyfte Sermon.

that we must aske in fayth , if we will aske in verity and be hard , now if thou beleue not to be his sonne and heire, how canst thou (as Chzist taught) say our father, and as a sonne with confidence aske him grace. Prayer may wel be made, of infidels and Apocrites, but like folishe scoffers & mockers. When thou saiest, halowed be thy name, thy kingdome come, thou must haue in thee, the spirit of adoption of y^e sonne of God. And as the sonne is moued of vehement loue, pure and sincere, to desire the kingdome and glozy of the father: so must thou (scing thee, the sonne of god) with a deuine spirite, by the force of loue, aske and desyre that thy heauenlie father be honozed, & reigne in his elect with out rebellion. Likewise shalt thou neuer thanck God with al thy hert, if thou beleue not to be one of the elect: yea if thou shalt doubt therin, or thinke to be dampned in thy hart, and in thy life, and peraduentur also with thy words, thou wilt dispzayse him, that he hath giue the a being, that he hath create the world sent Chzist, and so the rest his benefites, and wilt saye. If I am not saued , what do these

The fyfte Sermon.

Mar. 14

do these thynges profit me: it had ben better for me, that I had neuer be, as Christ sayd of Judas. If I shalbe dampned, the death of Christ serueth me not, but doth inflame & burne, with al the rest of his benefites: thou canst not in perfection thanke god, if thou feare dampnation.

Rom. 8

But who so belcueth he is one of y^e elect & therby that al thyngs serue him to saluation, euen the very troubles, he holdeth for a speciall grace and benefite, in them perceiuing the goodnes of God, he giueth him thanckes with all his herte. Who shall he be that committeth him selfe holly to the gouernaunce of God (as euery one ought to do (if he beleue not that god is his father, that he pardoneth him, and doth take of him most singuler cure? Otherwise they shall neuer trust in God, but with Adam shall feare him, and flye, seking to hide him selfe from the face of God, neyther is it possible, to loue God in verite, hono^r him as he ought to be hono^red and approue for iust and holly all his worckes, and so delite wholy in him, if he fele not in Christ so much the goodnes of God, that he se him selfe hys

Gal. 4

sonne

The fyfte Sermon.

sonne and also heire. If he know not him selfe to be a sonne, he shall feare as a seruant, and in all his woꝝkes haue respect to him selfe, his paines, displeasures, incommodities, dishonoures, and hell, or els to this paradise, and not to the glorie of God. As he that seeth him selfe a sonne, Lord of al and heire and suer therof: such a one woꝝketh only by strength of spirit, and vehemente of loue to the glory of God, to whom he hath turned his whole intent, and to that end ordyeth his whole life. Also it can not be possible, to loue thy neyghbour as thy selfe, as a brother in Christ, & member with thes of y same bodie, if thou do not beleue to be in the number of the sonnes of god. And finally ther can not one good woꝝke be done, but of them that are regenerate, sonnes of God, members of Christ, and haue in them the holy spirite which testifieth in their hertes, that they be y sonnes of god. And may partely be sene how false and vngodly, is the doctrine of the Antechristians, that were as it is cheiflye necessarie to beleue that we are elected, and also aboue all things most commodious they

The sexte Sermon.

De. 13

they force the selues to withdrow euery
one from this sayth, perswading them to
stand in doubt, as though they had wherin
to mistrust the goodnes of god, vpon whom
onlie dependeth our saluation, as our
dampnacion doth of our selues. But let vs
pray to God to open our eyes, to the ende
they may no longer blasphemc, but
render to God all honoꝝ, laude,
and glorie, by Iesu Christ
our Lorde. A M C R.
(.:.)

If it be good to seeke to know
wherfoze God hath some elect and
some reprobate : the sixt
Sermon.



By desyre may be wyre-
ked, as it is in many, to
whom it appeareth that
it should haue be better,
if god (who being of pow-
er as he is) had elected all
men, and semeth them, that in this God
hath lacked of charitie, yea in theyꝝ lan-
guage, they say in their herte secretly.
If we

If we had bene God, we would haue
 elected all, and would haue had moze car-
 ritie thē he. Now behold, whether this
 be vngodly, folishe, proude blasphemy, or
 not. They imagine to haue moze loue to
 the soules, then he, that for to saue them
 gaue his onely begotten and dearly be- 1. Job. 4
 loued sonne vpon the crosse. There are
 some other, to whō it semeth on the one
 syde, that God can not erre: and on the
 other party, hearing that he hath repon-
 ned many, they think the contrary. They
 are not certeyne by sayth, that God can
 not erre, and that al that he willeth, must
 nedes be iust. Therfore to make it clier,
 they go searching, wherfore he hath not
 elected all men, and they would find a
 cause where is none. If such were godly,
 they shuld quiet and satisfie thē selues,
 and shuld haue thier felicitie in þe deuine
 pleasure, without searching to aske any
 hyer. It is euill thē to seke wherfore god
 hath elected some, and other some not if
 this growe of the suspicion that God may,
 or haue erred. The godly knoweth cer-
 teynly by saith that he can not erre, and
 hereupon resteth. There are some that

aske after it of arrogancie and pꝛesump-
 tion. They would be answered, that god
 had elected them foꝛ their good woꝛkes,
 to haue wherin they might gloꝛy of them
 selues. And when they heresay that God
 hath elected them by grace, it displeaseth
 them, they gainsay it, seming them there
 resteth nothing to gloꝛy in. And they per-
 ceine not that this is the whole gloꝛye of
 the humble and true Chꝛistian, to be sa-
 ued by the mere grace of god, and Chꝛist
 crucified, and to gloꝛy only in GOD by
 Chꝛist, and in them selues not to set, but
 thinges woꝛthy to be ashamed of, to the
 ende that to God only be honour and glo-
 ry. It groweth also to many of vnrec-
 tence, foꝛ if they could see how inaccessi-
 ble the maiestie of God is, howe irrecpe-
 hensible is his will, and howe incompre-
 hensible is his wisdom, they wold not
 let them selues to dispute with God, spe-
 cially if they knewe how blinde, darke,
 Roma. 9. franticke, and foolishe they be. And who
 art thou sayd Paul, that wil dispute with
 God, answere and contend with GOD?
 Paule was returned from the third hea-
 uen, wher he had heard secretes, so high
 that

The sixte Sermon

that it was not lawfull to speak to man.
Neuerthelesse doing reuerence to the de
uine secrete iudgements he sayd : We p^ro
found riches of the wisdom and science
of God, howe incomprehensible are hys
iudgements : And man, blinde, folishe,
and vngodly, is so high minded, that hee
wil do wrong to God, cōdemning him,
and reproue his holy, iust, & irreprehens
ible iudgements. And howe many are
they that seeke to knowe, sprake & w^rite
of it, and be commended therefoze : And
all they can Imagine by force of their
owne wit, & naturall knowledge (which
can not perce so high secretes) they putte
in w^riting. And they are as arrogant as
if they were in goodnes and sapience su
perio^r to god : to be adored of the world,
they condemne the works of God. Ther
are many which are not cōtent to know
as much as god hath boughsaued to open
to vs, but they would know also a great
deal moze. But it is not y^e office of a good
seruaunt to wil to know al y^e secretes of
his lord: yea y^e sonne ought to cōtent him
with y^e secrets of his father, & to know of
it only, as much as is reueled to him and

The sixte Sermon.

to be suer and certeine, that he will not
fayle, to manifest all that shall be expedi-
ent for him, even so we ought to content
vs, to knowe that which God hath, and
doth reuele vs, knowing y^e he doth loue
vs in such sort, that we haue not wherin
to doubt, that he will fayle to manifest
vnto vs, al those secretes, the knowledge
wherof shalbe profitable and necessarye.

John. 15.

When christ him self said that he had made
knowne all that he had heard of the fa-
ther, our office is to seeke, to taste & feele
with the spirite, that which he hath ope-
ned to vs, & we may also desire to know
all that pleaseth God to reuele vs, for the
benefite of our soule, and his glozy, now
for that God (to beate down carnal man,
to the ende that to him, be geuen all ho-
noure, laude and glozy) hath vouchsafed,
to open in the holy scriptures, wherefore
he hath elected some, and other some hee
hath not: Therefore we may and ought
to seeke to know it that we may so much
the more honour God: but we oughte to
belæue it to be so, as God hath declared,
and to contente vs with that way, God
hath taken, in electing and reprobating,
neither

The seventh Sermon.

neither to thinke noꝛ suspecte, that God hath erred, noꝛ ought to desire any other way, but to be satisfied and pleased, with so much as pleaseth the Loꝛde, withoute being curious, in willing to know moꝛe, then that which pleaseth God to reuele vnto vs, and all that to the end that by Iesus chꝛist we may render him al ho noꝛ, laude, and gloꝛye.

Amen.

(. .)

Of the diuerse effectes that it woꝛketh in man to beleue that our election is al in the hands of God, and that of him only it dependeth : the seventh Sermon.

Is seene by experience, that of one self cause, doth growe some times cōtrary effects. And is euident by the sunne, which hardeneth mire, and melteth ware : & this is by their diuerse dispositions.

C. iij.

The seventh Sermon.

sitions. Cuē so of y belief y our election is wholly in y handes of god, doth spring in mē cōtrary effectes by they2 contrary dispositions. The vngodly perceyuing y in y deuine mind is resolved their being to be saued o2 dampned, they are wroth with god, they blaspheme him with their heart, they call him parciall and vniuste, they giue thē selues to do euell Inough, saying euery way: that shalbe which god hath infallibly foresene, and immutably determined, yea their faultes they cast in the face of god, thinking y he is the cause therof, many also despaire of their saluacion & p2esume moze of them selues, thē they hope in God, they beleue that they shuld be saued, if they2 saluacion did depend vpon them selues, & therfore if they could disturbe the deuine counsayles, & make that their saluacion shuld not be in the handes of God, they wold do it. And this is for y they knowe not their owne great misery howe blind, infirme, frail, and vnprofitable, they are to God impotent of them selues to goodnes, and ful of all wickednes, and that they dyd neuer worke (if it were put in the balance of deuine

The seuenth Sermon.

deuine iustice) that merited not to be punished, and so likewise they fele not the great goodnes of God, nor the benefits of Christ but thincke him to be Irefull, reuengable disdaine ful, proude, parpetual, vniust and malignaunt, as them selves are. There are some which haue not perfect sayth, but they are not so vngodly as the fyrste. Nowe these when they heare say, or thincke that their saluacion is all in the handes of God, they remaine confused and euell cōtented. And this is also for wante of knowledge of the goodnes of God, they trust partly in God & partly in them selues, they loue not God, nor trust nor hope perfectly in him they remaine doubtfull, & knowe not whether it be best to depend all vpon God or not, and it semeth thē that it shuld haue bene best that in some parte it shuld depend vpon them selues: and yet they thincke it wel being all in the handes of God, troubled in suche sorte, that they can not tell which to chuse: Therfore they liue in a great perplexity. They consult some times with h̄ holy scripture or with thē that haue, the knowledge of the truth, &

C. iij. they

The seventh Sermon.

they find that it is al in the hands of god,
& they iudge (when their eyes are some
what opened to y^e goodnes of God & their
own miseries) that it standeth wel, and
that so it is best, but the harkening to hu
maine prudence, the which not being
wholy mortified, wold haue part of the
glozy to it selfe (so proude it is.) And as
that, that is blind, and seeth not the impos
sencie and malignitie of man, it per
swadeth him that mā might in som part
be saued by him self, wher elles he may
despaire, if it stand al in the hand of god.
Therfore it concludeth, that it were bet
ter if it did depend vpon vs, and chieflie
for that men become negligent, in thin
king that it dependeth wholy vpon god:
where they wold styre them selues to
be seruent, if they dyd beleue that in any
part it rested in the. And although such
find the contrary in y^e sacred scriptures,
neuertheles they force the with y^e obscure
light of their blynde prudence, to draw
it out of the text, expounding it as may
best serue to theyr purpose. But the god
ly perceiue on the one side, in such sorte
their owne proper ignozancie, frailtie,
impo-

The seventh Sermon.

impotencie, & malice : And on the other
partie y great bouitie of god in chriſt cru-
cified, y it cōtenteth thē to be ſo, al in the
hād of god, not onli for y it hath ſo pleaſed
god, but alſo for their owne commoditie:
becauſe that whereas if in the leaſt iote
it depended vpon them, they ſhould holde
them ſelues damned . Now they ſele ſo
much the excellencie of god, that certified
of their ſaluacion, they knowe thē ſelues
elected, & hold it to be ſure ſeeing bi faith
y it is al in y hād of one their ſo mightie,
ſapient, excellent & louing father. Ther-
fore by this benefite, they are ſtirred to
loue him ſingularly, to thanke, laude, and
ſerue him as children for his mere glozy
wythout reſpect at all to thē ſelues, their
hell or heauen. And if God would ſet in
their handes, although he would be
bound that they ſhould be able to do all
thinges with eaſe toward their ſaluaciō,
yet they wold not accept the bargaine : &
that is becauſe they knowe that they are
contrary enemies and traytours to them-
ſelues : ſo that if they had Paradife in
theyr handes, then they ſhould let it fall
to the ground. And alſo for that, they do

E. v.

make

The seuenth Sermon

John. 3

make experiment and proue so great charitie of God in Christ, that it certifieth the of theyr eleccion. They cā not thinke that Christ beyng theyr iudge, and dying vpon the crosse for them, should geue sentence agaynst them: yea they know, that who so beleueth in him shall not be iudged, but shall be so certeine of his saluacion, that he shall not nede to make discussion of his lyfe, for there shall not be any to accuse hym, neyther should it be conuenient that those which haue the spirit of God, and are hys sonnes, the bʒethern and members of Christ, should be examined & iudged. But with Christ, they shall be iudges of the other. Therefore the elect, sure of their saluacion, wold not chaunge Christ theyr iudge with any in this world, although it were theyr deare frend or nere parent. Yea if God did put in theyr arbitremēt to haue Christ for theirs iudge or els to be their owne iudges of the selues, w full power to geue sentence in their fauour although it were not iust, yet to be approued, they wold for all this, chuse christ to be theyr iudge, for y they trust moze in him then
in

Rom. 8

Mat. 19

The seventh Sermon.

in the selues. And they loue god so much, that they wold not glozy, but only in him by christ. And this is al there true glozy. Yea if they cold let or disturbe y deuine counsaile, or if it were necessary to be dampned they wold chuse, rather to be in paine for the will of God, then in all the pleasures, disagreeing to the deuine will (if it were possible) they counte them selues vnwozthy to suffer for the wyll of god. They hold the selues happy to honour him with suffering, and with being where it pleaseth to their Lord, they lament only of y iniuries they haue done to God, but of that which God will do of them with the spirite, they are content, although the flesh be repugnaunte and wold not suffer.

This shuld be a hell to them, when God (if it were possible) wold not dispose them to his glozy but to vse them to his honoure they wold satisfy them selues with all, and content them to know it so to be the deuine pleasure: now these are in a cōtinually paradise by fayth already they haue had the sentence geuen in their fauour, by hope they are ascended
into

The seuenth Sermon

Rom. 8

into heauen, saying with Paul : we are made safe by hope, & by loue they enioye God. In the then of the belief, that their election is all in the handes of god, groweth firme fayth, and hope to be saued, the loue of God sincere and pure, and christian vertues, with the frutes of good woꝛkes. I wold haue pitie on the first sozte, but their desperaciō groweth of an vngodlye mind, yea it is most impietie, to despayze of the goodnes of God, most perfect, shewed in Christ crucified as in one his liuely Image. I haue compassion of the second, and enuie at the thirde. The seconde may easely be cured with shewing them their frailtie, ignorauncie, and malice, and on the other partie the omnipotencie, infinite sapience, perfect goodnes, pitie, mercy and charity of God, shewed in Christ vpon the crosse. Of the first, I do not despaire vtterly, but I know well it is verie difficile to cure them, but God is of power, of the stones io rayse vp childern to Abraham, they haue nede to be pꝛaied for, & y^e y^e lord take from befoze their eies, such veiles of ignorauncie, and make them see their owne

Mat. 3

The eyght Sermon.

owne great miseries, and the incompre-
hensible goodnes of God, to the end that
reknowledging al their wealth to come
of God, they may render him al
honor, laude, and glozie, by
Christ our Lord. Amen.

How it ought to be answered to
them that lament that God hath
created them foreseeing theyr
dampnation: the eyght
Sermon.



Here are many, y^e which
although of god they haue
their being, & manie other
benefites, neuerthelesse
they thanke him not, but
are vngratefull. They are
fory, and lament of all the wealth they
haue had of him, saying: lord, if the being
where thou hast geuen vs, with the rest
of thy gifts, did serue vs to saluacion, we
shuld thanke the therfore: But bicause
they serue vs not, but to dampnaciō, ther-
fore we can not but complayne vs of the.
Nowe to these ought to be answered
thus: Cyther you beleue to be of the elect
or not,

The eyght Sermon.

or not. If they saye yea: it ought to be sayd to them, ye shuld thanke God of so much grace, that he hath shewed to you already, in chosinge you from so base a being, to so high an estate, and you lamēt your selues: behold if your ingratitude be greate. And if they wold say we are not soꝝ foꝝ our selues, foꝝ we beleue to be elect, but foꝝ compassiō on those poꝛe ones the repꝛobate. Then I wold to be sayed, it is no true pitie to haue compassion vpon the, that are vngodlye, against the deuine goodnes, shewed cheifly in Christ crucified. Thincke you happely, to haue moꝛe charitye then God? take hēde that your demaund, wherfoꝛe god hath create the repꝛobate, grow not of the doubt, that God can do them any iniustice, Do ye feare that God, being very rightuousnes, yea charitie it selfe, can do them any wꝛong? But if you liuely and verilie did beleue to be elect by Christ, by mere grace and mercy of god, ye shuld feale in such soꝛt the deuine goodnes, that there cold not enter into your mind so vngodlie conceytes. They are in good custodie, being in the handes of God. They
are in

are in the power of one which neuer did
 noꝝ may do, one of y^e least cruelties, yea
 he neuer doth iustice, but it is with great
 mercie. Will ye knowe moꝛe of the di-
 uine secretes then Paule? which rapt to
 the third heauen, heard thinges so high & 1. Coꝝ. 13
 so secrete, that to man it is not lawfull to
 be spokē of? It sufficed him onlie to knowe 1. Coꝝ. 13
 Christ crucified. Is it not thinke ye
 inough to you to knowe christ crucified,
 in whom are hidden all the treasures of
 the wisdom and science of God? And if
 that suffice you, in Christ is sene none
 but the elect, the reprobate are without
 Christ, and in Christ only ought we to
 contemplate and behold our electon,
 your office shuld be to attende to your
 selues, to encrease daile by Christ, 1. Tim. 4
 in greater knowledge of the bounty of
 God, and to make certeyne to the world
 with good woꝛkes, your vocation and
 election, and not to be so curiouse of
 other, forgettinge your selues. And if
 they wold saye, we doubt and feare also 1. Pet. 1
 least we be reprobate, and therfoꝛe we
 complaine vs, and wold know why, he
 hath created vs, foꝛseing our vampiacti-
 on: nowe

on: now these must be exhorted not
 despair, but to contemplate and looke
 in Christ, in whom they shall see the
 selues elected. And so they shall not haue
 wherof to take occasion to lament, after
 it must be sayd to them for as much
 as ye do not beleue verely ye be of the elect
 it is a signe, that ye haue not lively light
 of Christ, not of his great benefites, and
 not knowing Christ, it behoueth to say
 with Paule that ye know not God in
 ritie, and that ye are without him. And
 howe is it possible then, that you being
 without god, and without the true know-
 ledge of him, should vnderstand & know
 his high secretes? It is not possible
 to know soner the deuine iudgements than
 God. Ye be therfore without fayth, and
 I proue that it is true, because that if
 ye had fayth, ye should see so clerely that God
 doth euerie thing wel and can not erre
 that you wold aske none other reason.
 And for that who so is without fayth, is
 franticke concerning the deuine things
 it must needs be sayd that you are euill
 so, and now is it a franke, your demand-
 ing a reason of the creacion of the reprobate

Gal. 4.
 Ephe. 1.11

The eyght Sermon.

bate, neyther shuld it be possible to satisfie you, till such time your reason were healed by fayth. Yea while that ye are so without light supernatural, being therof not able to conceiue, he that shuld serch to quiet you with resones, shuld also enter into a fransy with you. Humble then your selues to God and aske him faith and not reasones, because that thinges supernaturall, cā not be sene but by faith. Insatiable is the golfe of folish and frantike curiosity, the godly adoze the high & incomprehenfible iudgementes of God and with humilitie, they are content to tast in them by faith, some drop, of the deuine sapience and goodnes: where the vngodly presuming without faith, haue a will to perce to y inaccessible counsaile of God, and remaining in darckenes, become mad & folythe: ye perceiue not that ye want the true conceiuyng of god. If ye thinke y God may erre, or do any thing vniustly: you will perhappes adde light to that perfect light, rule the diuine sapience, correct that infinite goodnes, iudge that iudgeles iustice, and condēpne that supreme mercy and charitie. If thou

The eyght Sermon.

didst se the highnes and magnificence of God, & on the other syde, the basenes & vanitie of mā, and how in all thinges he dependeth vpon him ye shuld se that he neuer punished thē in such sorte, y they deserue not to haue a greater punyshment, being so franticke and proud, ye are not capeable noz woꝛthy to haue light of the hygh iudgement of God, yea you deserue to remayne so cōfused. And for y, it is the iust indgemēt of God, that for the earnest peine of your hell, ye shuld goe euer with your troublesome thoughtes, cōpassinge by such darke and inextricable mases. Therfoze although I could geue you a reason of al the woꝛkes of God, I wold not do it. Humble you thē to God, & aske him faith, for with that only ladder, we ascend to y intelligēce of the secretes of God. And thē whē ye shall haue faith, seing with clere & supernaturall light, y god doth all thinges well, ye shal no more care for a further reason. And if also thou shuldest seke it, it shuld be with a godly mynd to be so much the more able the better to behold God, in his iust and holy iudgements. And thē I wold say to you,
that

The eyght Sermon.

that god might haue saued al, but he hath
not willed it, yea forseeing the dampna-
cion of the vngodly, he created them, noz
for to saue them, or to the end they shuld Rom. 9
be saued, but to serue him self of the, so
much the moze to be shewed bzight and Rom. 8
glozious, to the world. The which is a
moze beutyful, moze rich, moze happy, &
moze wonderfull ordinaunce, then if sin
had neuer bin in the world. And this is
bicause chzist and his elect (of sinne) haue
taken occasion, to honoure God moze the
if the world had euerben innocent, and
God with greatest sapience, dyd reduce
all the disordzes, into a moze meruculous
order, then if the world had neuer ben
disordzed by sinne. If sinne had not bene,
the saints had neuer bene persecuted, im-
prisoned, & slayne, no moze Chzist cruci-
fied. Where then shuld haue bene their
victorie, their Palme, triumphes and
crownes? And if the reprobate wold say:
we are forced to cōfesse y God hath done
well to permit the sinnes of the elect, that
after as the prodigal sonne, of his errour
and miseries, toke occasion to open hys
eyes & know him self, yea, & to returne to
his

The eyght Sermon.

his father, to humble him selfe to repent
with hart, & are him pardō and therby to
taste the fatherly charitie, when he par-
doned him, in moze perfecte maner, then
he had done befoze : so the elect, of their
sinnes take occasion the better to know
thē selues, and the bountie of God, and it
is no small benefite of God, that he suffer
him selfe to be wounded of his childern,
and beare with it, to yend that some day
opening their eyes, they may se their
great ingratitude, and the excessive loue
that he beareth them. God also of these,
may be afterward surely serued, at
euery noble & great enterpryse, as of thē
that are altogether his, not only for that
he hath created & preserved thē, but much
moze because y by sinne being lost, with
the blood of his only begotten sonne, he
hath recovered them. And so was Christ
serued of Paul, and of his other mighty
champions, we must of force confesse al-
so, that God doeth well to permitte the
sinnes of the reprobate to exercise the
elect in vertues, for y greater triumphe
of Christ and his glozie. But it semeth
that it wold haue bene better, that after
that

The eygth Sermon.

That God had serued his tourne with the, he should touch their hert, and geue them his knowledge, & his grace, so that they also of their sinnes should take occasion, to reknowledge their vice, and the goodnes of God, so that they might be saued, to them ye ought to say: sence ye confesse, that God hath done well, to permitte the sinnes of the reprobate, ye can not deny, but that for the they deserue to be dampned. Ye are also forced to say, that God dampneth the iustly, sence that they haue sinned: God then doth wel to permitte them to sinne, and when they haue sinned, he may iustly damne them because that voluntarilie they did sinne, and the faulte was theirs and not Goddes. Ye can not then eplayne you of God, if he dampne you, but are constrayned to saye he doth well. And if they saye it is true, but yet it shuld seme vs to be better, and with his greater glory, if after he were serued of them, he wold saue them: To these I answer first that is best, which pleaseth God, and because it pleaseth him to dampne the, therfore that is best. Then if God in the end of the life, shuld

The eygth Sermon.

geue light to all. And so at last euery one
shuld conuerte, they wold do manie moze
onozmious sinnes the they do. For the
vngodlye wold say, we may do euery
euell, let vs take our pleasure and liue
frelie, without any feare, for euery way
in the end we shalbe saued. And for that
one only sinne is worse the al the peines
of the dampned, therfore it is best, that
they be dampned. Theire dampnation
serueth also to the elect, in as much as y
seruaunt whiche whē he seeth iustice done
to his felow seruaunt that befoze would
haue strangled him, knoweth the good-
nes of his Lorde, and the malignitie of
the man: so the elect, by seying in the
dampned the iustice of God, do come to
moze knowledge of his mercy & iustice,
and also of theyr owne miserie. God is
serued them of the reprobate, to illustrate
and set forth his gloze, and vseth them
for instrumentes, not only whyle they
are in this life, but in death and in hell.
His gloze also is moze discouered (as
Paul writteth) (by hauing at his great
house vessels of gold, of syluer, of woodde,
and earth, of mercy, and of wrath. But
let vs

The ninth Sermon.

let vs thanke God that he hath elected vs, and praye him y^e he geue vs so much light of his goodnes, and so much feruencie, that although he wold euer be angry with vs, not onely we should be content, but that we hold it for a singular priuiledge, that he will bouch safe in such manner to serue him self of vs, to thence

that in euery state and for euer,

we may render him al

laude, honour, and glo-

rie, by Iesus Christ

our Lord. Amen.

(::) (::) (::)

Wherefore God hath elected vs: the nyntythe Sermon.



I should be no

lesse then a very folyshe-
nes, when one enten-
ding to speake of colozes,
shuld bring in the opi-
nion, of one that is bozne blynd,

ff. iij.

and not

The ninth Sermon.

and not illuminate by miracle. So is it
madnesse in the thing supernaturall, to
alledge the iudgement of them that are
not inspired but with natural vndersta-
ding. And by aduenture haue talked, of
high, hidde and deuine secretes, even as
it hath seemed well, in their owne blind
and darke vnderstanding, hauing therby
their eyes euer open, to magnifie man.
Now because that of the supernaturall
matters, there is so much knowne as is
reueled and opened to vs. Therefore lo-
kinge in the holy scriptures, I finde that
God hath elected vs by Christ, y is, that
God looking in the progeny of Adam, saw
nothing there that was worthy of our e-
lection: but turning the regarde to his
owne goodnes and Christes, in whom he
was so well pleased, that by him he dyd
electe vs, he therfore chose vs not bicause
we were holy, but because we should be,
so that the deuine grace found no saintes
but made saintes. Therefore did Paul giue
thanckes to God, that had made vs mete
to the enheritaunce of saintes. He chose
vs then because it pleased him so, for he
loued vs freely without seeing in vs any
thing

Eph. 1.

Math. 3.
Eph. 1.

The ninth Sermon.

thing woꝛthy thereof. Wee elected vs (as
writeth Paule) after the decreed purpose
of his owne will, to the laude and gloꝛy **Eph. 1.**
of his free mercy and not foꝛ our woꝛks.
So that not because we were iuste and
woꝛthy in his sight, he did electe and call **Rom. 8.**
vs, but (as Paule saith) bicause he hath
elected, therfoꝛe he doeth call, iustifie and
gloꝛifie vs. In suche soꝛte, that he willed
not the ende foꝛ the beginning sake, but
the beginning foꝛ the ende sake. Wee hath
saued vs, after Paule not by the woꝛkes
that we haue done, but by his mercy. In
a nother place he saith, that he hath deli
uered and called vs with his holye voca
cion not after our woꝛkes but according **1. Time. 1**
to his purposed mercie, giuen all readie
to vs befoꝛe the creacion of the woꝛld;
so then, as of the secretes reueled to the
littel ones and hidden from the wise and
pꝛudent Christ did giue none other cause,
but foꝛ that so it pleased the father, so of **Math. 12**
our election there may no cause be alle
ged, but only because it is the pleasure of
God. Paule willeth that the purpose that
God hath made vs, may not depende vpon
our woꝛkes, because it shoulde not be

The nyynth Sermon.

Roma. 9

Iohu. 10

Rom. 8.

Rom. 9

Mal. 1

firme as it is, noꝛ we sure ; as Chꝛiste sayth we are, and Paul also. If thou woldst say, that Paule to the Romains spake of the election of Iacob and Esau, concerning the first byꝛth, and not concerning the heauenly inheritaunce, I would answer that Paule with that trope, doth declare the maner of the eternall election to Paradise, otherwise the election of Iacob, should be in vain, in y^e which is sene (touching the thinges of the present life) nothing but calamitie and trouble. But the principall intent of Paule is to pꝛoue that although the carnal Hebrues be not saued, it resteth not therfoꝛe, that Iesus is not the Messias, foꝛ that the promises were made of the spiritual Hebrues, the which in faith do imitate & folow Abraham, & they are the elect. When god also in Mala. sheweth to y^e Iues that he hath loued the, because he loued Iacob of whō they descended, and hated Esau: His reason had bene vnauitable if God did loue and chose by woꝛkes. Foꝛ y^e Iues might haue answered: if thou didst loue Iacob & y^e Hebrues, it was because thou didst seese their good woꝛkes and

The ninth Sermon.

and in like casethou woldest haue done
to Esau and the Gentils, if thou haddest
foresene any good woꝝkes in them. But
Paule sheweth that the Messias is come
also to the Gentils, because God geueth
his gifts with out hauing respect to woꝝ
kes. If thou demaund wherfoꝝ he hath
elected them? Paule answereth, because
it is wꝝtten: I will shew mercy on whō
it pleaseth mee. Therefore Paule doth in
ferre and bring in, that Paradise is not
his that will, noꝝ that runneth oꝝ laboꝝ
boꝝeth by him self to get it: but his that
God will shew mercye vnto. He might
also haue answered, that although God
hated Esau, befoꝝe he was boꝝne, and be
foꝝe he did sinne, he is not therfoꝝe wic
ked, foꝝ he had him not in hate oꝝ hee dyd
foꝝce his wickednesse. But he sayth that
he doth indurate whome he will, to set
foꝝth the brightnes of his gloꝝye. And
to his purpose he doth allege the example
of Pharao. Now tell mee howe it is possi
ble that God can foꝝce in vs anye good, if
he determine not to geue it vs? Thou
wilt say, he saith y some could vse wel fre
wil, & some not, therfoꝝe he chose y first, &
refused

Rom. 9.

Rom. 9

1. Cor. 4

refused the seconde, they could not vse it well, wpythout his grace.

Wherfore then dyd he determine to geue that grace of well vsing to the one and not to the other?

It behoueth to returne to the deuine wil, and saye, because it pleased him not: for the vsing well of free wil is the effect and fruit and not the cause of election. Peraduenture thou wilt say, he did determine to geue grace to all, but he sawe that some wold vse it well and those he chose, and some euell, & those he forsooke, But tell me, the vse of that grace is also the gift of God, wherfore dyd he not determine to geue that grace to all, and also to vse it? Thou must needes say at last also, because it pleased him not. If thou wilt say, those that vled it not well, was not because they lacked the grace to vse it, no more then the other, but they did not occupie it when they had it, the default was theirs and not of God, nor of the grace. If it were so, we shuld haue wherin to glozy in our selues. But Paul is in the contrarie, and willetb that to God ought to be rendzed all honour and glozy,

The nyynth Sermon.

gloꝛye, so as frō him cōuieth al goodnes. Rom. 4.
 We might also of our selues, seperate 1. Tim. 1
 vs frō the reprobate, & so our hope shuld Iac. 1
 not be al wholly in God, our saluacion
 could not be certeyn and suer, as Christ
 sayd: noꝛ the cause of our election so hid,
 as Paule sayth it is, yea fre mercie shuld Job. 10
 be no moze fre mercy, if we might be Rom. 4. 6
 saued by woꝛkes and paradise shuld be 9. and 11.
 a reward, and not a gift cleane against
 Paule. The Hebrewes dyd mo woꝛkes
 thē the gentils, and neuertheles he did
 chose the gentils, & reproued the Iewes,
 y sought to be iustified by theyꝛ woꝛkes.
 God from the beginning foresawe in vs
 nothing but repugnancie and rebellion
 agaynst his grace, being by the sinne of Eph. 1
 Adam, the children of ire, proue, and en- Gen. 8
 clined to all euil. Paule callet our electiō, Rom. 11
 the eleccion of fre mercie. Dauid sayth: Psal. 17
 he saued me, because he loued me, and 2. Reg. 12
 because it pleased him. He sauethe then Psal. 44
 his elect because he deliteth in them, and 1. Cor. 2
 distributeth his mercy, after his owne Iaco. 1
 will. Then he that begotten vs volunta- Iohn. 15
 rily by mere mercye, and not by our
 woꝛkes: so that the xij. Apostels dyd not
 chose

The nyynth Sermon.

chose Christ, but he chose them to the Apostleship. So we be not they that haue chosen God to saue vs, but god is he that hath chosen vs to saluaciō. Euen as Paul was called without woorkes by free mercy, because it pleased God : so he was elected to shew his mercie, & the aboundant riches of his glorie. It is humilitie it selfe, to beleue that we are chosen by grace. This opinion geueth al glozy to God, and to vs only confusion. And because we can not erre in glorifying to much the free mercie and bountie of God, and abating the pryde of mā. Therfore it is most sure, yea, although it stode not with the holy scriptures, as it doth. And the more it displeaseth the carnall man, because it cōfoundeth al his glorie, so much the more it is pleasing to the spirituall, because it magnifieth God, Christ his free mercy, & the Gospell. And to say my opinion, it pleaseth me best, to be all wholly in the hand of God. Yea if mine elecciō wer in my custodie, I wold (if I myght) render it vnto god, in whose hand, it must of force be better and more sure. Yea too to vs if in the least point it did

Act. 9
Gal. 1
1. Tim. 1
Eph. 2

The nyynth Sermon.

it did depend vpon our selues. Se then what becommeth of them that imagine (although falsely) that it dependeth only vpon the goodly woꝛkes that they do, to make them selues elected again, wher on y other partie, thou shalt se, that those which with liuely faith, beleue to be by the mere mercy of God, and by the death of Chꝛist, in the number of the elect, and sonnes of god (foꝛ that they fele in chꝛist, and by Chꝛist, the great charitie of god,) are by strength of the spirite and loue, forced to do woꝛkes to bee wondered at: not seruile, foꝛ they see the selues hepyꝛs, but the woꝛkes of a sonne, sincere and pure to the gloꝛie of their lyuely father, beynge pꝛeuented by loue.

If thou wouldest beleue, we are not woꝛthy to be so elected by free mercye, I would aunswere, neyther that Chꝛist should suffer foꝛ vs vpon the Crosse, but dyd he not therfoꝛe die? Chꝛiste hath not elected vs, because we were woꝛthy therof, but foꝛ the gloꝛie of hys goodnes? The cause of our election is Ephe. i not then to bee sought, but at the diuine will.

Of the

The nyynth Sermon.

Of the reprobate, I entend not to dispute, wherfoze God hath cast them of because it is neyther nedeful to vs, noz profitable to knowe. It serueth to humble vs, & to know better the great goodnesse of God, that wee are elected by his grace, and not by our woꝝkes.

1. Cor. 1.
1. Cor. 2.5

The Chzistian ought to beleue to be one of the chosen, and it ought to suffice him to haue Chzist foꝝ his booke, in the which he seeth him selfe elect, & to knowe that y^e apperteyneth to him. And although Paule to y^e Romanes spake a woꝝd thereof, it was but incidently oꝝ by the way, foꝝ it doth apeare it was not his pꝛincipall intent to seke the cause wherfoze god doth reprobate and caste them of. It is inough foꝝ vs to thinke that the omnipotencie of God, beyng infinitie, hath neyther limites noz bondes, therfoze may he do with his creatures with out contradiction: and the deuine wil may do of them, determine and will all that, that with his whole power he may do, beyng the whole ruler, and necessarily most right in al his wil, yea y^e very righteousness it selfe. Wherfoze honoꝝing the
bꝛight

The tenth Sermon

bright and light iudgments of god, let vs
beleue that god doth not condempne, but
with iust and irrepzeheensible counsaile,
albeit the iustice of his iudgements be to
vs incompezeheensible, and that none is in
hell, but by his own wickednes: Dur of **Roma. 12**
fice is then to humble vs, and content vs
in the diuine wil, reknooleging that we
be not woꝛthy, although we suffer al pu-
nishment, to set foꝛth the bꝛightnes
of the gloꝛye of God, to whome,
foꝛ all his woꝛkes, is due al
honoure, laude and glo-
rye by Iesus Christ
our Lord. Amen.

(.:.)

**Whether the electe can be dam-
ned oꝛ not : the tenth Sermon.**



As it is wꝛitten, god seeth **Barn. 2**
from the beginning & foꝛ **1. Ioh. 3.**
euer all thinges, and hath **2. Thess. 2**
of al, certeyne & infallible
sciēce, & peticularly kno-
weth his electe, their lyfe
and their end. So then as God, by the ne-
cessitie of his being cannot be coꝛrupted,
G.i. neither

The tenth Sermon.

Rom. 9.

Mal. 3.

Eph. 1.

neither diminish nor augment, being infinite and without ende, nor be altered, being most simple and pure, nor chaunge place, being vnmeasurable, filling al places: so also may not his determinacions be chaunged: neither by ignorance for lacke of foresight and consideration, neither for default of power, since he cannot be lettred or weakened, nor his wil resisted. Neither may he chaunge by malice, or for want of plentifull goodnes, for his purposes are moste good and firme. God the is immutual in al his doings, chaungeth not as children, nor lyke olde men, but as Dauid sayth: The counsaile of y Lord shall stand for ever: y must needes be that God hath determined, neither is it in our power to chaunge his purpose, disturbe the diuine counsailes, destroye diuine ordinaunces, nor lette his will, which is empresse, & ouer of the hande mayden. Therefore what God willeth muste bee, and not that he must wil after our fantasie. Nowe because we are not to be elected, but (as Paule writeth) god hath elected, vs, before the constitucion of the world, & is in his determinacions
immutable,

The tenth Sermon

immutable, it is of force therfore to bee as he hath determined. So likewise hee seeth and knoweth all things from the beginning, with certeine and infallible knowledge: it is therfore necessitie that, that bee, which he hath forescene, or elles it must nedes be that God may chaunge, and that of our lyfe and end he hath no perfecte knowledge, but a doubtfull opinion, wherein also he maye be beguiled, and that saying wer a most wickednes. Thou wilt say to me, thou arte deceiued in imagining that aboue is tyme, & succession of tyme, and that God hath forescene and determined all that is yet to be, so that his determinacion and knowledge is already passed, in such sort, that he cannot otherwayes knowe, nor will, withoute his chaunge which is impossible. And therfore thou iudgeth it necessitie, that all that come to passe, which hee hath forescene and determined. But it is not so, for aboue ther is no end or succession of tyme, night nor day, neyther was nor shalbe, as there is heere vnderneath the Heauens, there is onely all the present tyme, and only one most cleere day

The tenth Sermon.

of one inseperable instaunte, the which by his eternitie extendeth to the succession & processe of all time. And I answered, that I know right wel, that to God euery thing is present, although being vnder this celestiall Sphere, where is following of tyme to make vs better vnderstand, we vse with Paule to say hee hath elected vs: but tel mee doest thou beleue that the election of those that are in this present lyfe, and likewise those that shall be, is now in being in effect and present before God, or not.

If thou sayest no, then shall it neuer bee, for with him is no time to come. If thou say yea, then may it not be without mutation in God, sence thou grauntest it once to bee.

If thou wouldest say it might be nothing yet it coulde not be no being, but in the instant of the godhead, in which thou grauntest al things to be, for as much as aboue is no succession or course of time, & so in that self instant indiuisible, thou woldest haue it possible, not to be any being & yet a being: forasmuch as it is not so. Therfore if thou consent the God (I say
not

The tenth Sermon.

not hath sene) but doth se & determine al thinges, sence y God is immutable, and his science infallible, and that ther is no course of tymes, by all meanes, likewise it is to be said, that, that must nedes bee, which God with perfect infallible knowledge doth foresee, & stedfastly determine. Because that (if with God there were any time past) euen as that could not, not be which God had foresene by his infallible prescience, & immutably determined: no more can y thing not be, which he doth presently see & determine. Thou wilt say, I graunt that all that shall bee, which God doth foresee and ordeine, and so god shal not be begiled, nor yit chaung, but yet neuertheles it might be y cōtrary, although it shall neuer bee. But thou seest not how thou art deceiued, thou graunst y al the elect shal be saued, neuertheles thou sayst they may be damned: And wherto serueth this, it mai be, if in effect they shal not be dampned. Therfore this argueth but in words, it is curiouse and vnprofitable. Po we, as if thou wouldest graunt y an elect could be damned, thou shouldest be forced to say that God may

G.ij. chaunge.

The tenth Sermon.

chaunge. Therfore thou sayest, that all may be saued, which argueth yet that y elect may be damned, and so thou must nedes confesse, that God may also be beguiled, & vary in his ordinaunce, which is impossible. That the elect then may be dampned, it is a thing false, hereticall, & vnpossible: it can not be verified by no sentence compound nor deriued, sence that in God can be no mutacion nor succession. Therfore if he be elect, he must nedes be saued, & it must nedes be sayd, that y election of them that shall be saued (I will not say hath ben but standing in that eternitie) is in being because that if it were not now, it shulde not be here after, sence ther neither is, nor can be with god, but alway the present tyme. The god hauing in his diuine mind geuen vs paradise from the beginning, and when he geueth neuer repēteth (as Paule writeth) it is of necessitie to say that the elect be saued. Paule writeth that the election of God is firme, and the diuine purposes stedfast, and that the Lord knoweth his with perfect infallible knowledge, which ought to be to vs a sure foundation, wher

Rom, 11

Rom, 4
Rom, 9

The tenth Sermon.

whereupon we may stablish vndoubted
sayth of our saluacion. To this purpose
Paule sayd, that those that god hath knowen
for his, and therfore elected & purposed
to saue the, those he hath predestinate
to be conformentable to the Image of
his sonne, and those, hauing them after
created, he doth call with an inward cal-
ling, in such sorte, that they answere a-
gayn, for because they are the sonnes of
God, therfore they heare hys voyce, and
beleue by being ordeyned to eternall
lyfe. Nea he draweth them, and geueth
them a newe hart, and these that he cal-
leth he iustifieth, he geueth them Christ,
and the lyght of him, sayth, hope, and
charitie, and all other Christian ver-
tues appareling them, he doth enrich
them with many gifts, treasures, and
graces, and afterward doth happely
glorifie them. Therfore from the fyrst
to the least it foloweth, that the elect
must nedes be saued. Paule added and
sayd: if God be with vs, who can be
agaynst vs: meaning, if God hath elected
vs, and determined to saue vs, he be-
ing omnipotent, and hath taken vpon
him

The tenth Sermon.

Job. 10

Rom. 11.

**John. 10.
11. and 17**

Mat. 15

on him this enterprize to saue vs, who
shal let him? Yea he would haue sayd, no
man, because y^e Chzist sayd, none cā take
them out of y^e hands of my father: it hap-
peneth not to God as to mā, which ma-
ny times doth will a thing, seketh and
can not fynde, as the Hebzeues, which
sought they^r saluacion, and could not
atchieue it, and that because they sought
it nat by Chzist, by fre mercy, nor by
faith, but by works. It is not so with god
because y^e he, when he willeth any thing,
it commeth to passe, and his election
(as writeth Paule) commeth to effect.
Moreover God hath geuen his elect to
Chzist, and draweth them to hym, and
those that goe to him drawn of y^e father,
he chaseth not away, as him self sayd: he
loseth them not, but knoweth them fo^r
his shepe, he calleth them to hym, they
heare his voyce, he prayeth fo^r the most
effectuously, and is euer heard. Fo^r them
he shed hys bloud, and gaue his lyfe, euē
as fo^r them onely he was sente, & came
into the world, to them he doth ma-
nifeste God, geueth them lyfe, and ma-
keth them happy. They are then in
god

The tenth Sermon.

good handes, being in Christes, out of the which none shall take them, as him selfe hath sayd. They may perish that are the sonnes of perdition, as Iudas, but not the childzen of election. The elect are sure, for ther was neuer none of the y perished speaking of the false Prophets which should be in y kingdome of Antichrist, he sayd they should seduce the very elect, if it were possible, for to shewe that it was not possible, yea for they2 sakes, those dayes shall be shortened.

Jhen. 11.
and. 17

Mat. 13

All that God hath wrought and shall worke is for his elect, for whom he dyd create the world, and p̄serue the same, sent Christ into the world, and willed that for them he should dye vpon y crosse, for them he hath most speciall care. If God made such accompt of y Hebrues, that to thend their name should not be forgotten on the earth, he dyd ordeine, that if the fyrst brother died without child, the second was bound to rayse vp sede to his brother: thinkest thou that he will not make rekening of his elect whose names are writte in heauē? Yea, I wyll thou know, that although Christ

Deut. 15

Luk. 10

G. b.

be h2,

The tenth Sermon

Mat, 10
Mat, 28

be he, by whose meanes al the elect are
saued, neuerthelesse not by his impoten-
cie, being geuen to him all power, but be-
cause the thing of it selfe is impossible.
Christ can not saue a reprobate, nor
damne an elect. Nowe much lesse is it in
our power, if we be elect, to dampne our
selues, or if we be reprobate to saue our
selues, yet ought we not to cease to work
well, because that if we are sure to be
dampned, we are yet bound euery way,
for his infinite goodnes, most hyghly to
honour him. Let vs then geue thanks to
God that hath not only by mere mercy
elected vs for his, but to thend we myght
be sure of our saluacion, hath ordeined
that our dampnacion shall not lye in our
owne power (beyng his elect) and with
this geueth vs suche grace, that we may
in this present life, render him all
laude, honour, & glozie, by Je-
sus Christ our Lord. Amē.

Whether God do agrauate, har-
den and blind the hearts of men or
not, and in what maner: the
eleuenth Sermon.

It is

The eleuenth Sermon.



It is read in y^e holy scrip-
tures, that God put in
Saul a wicked spirite to
bere him and a lying spi-
rite in the mouth of the

Prophets to beguyle A-

chab, and that by Sathā he moued that
hert of David to nūber y^e people against
his pzecept. And mozeouer he doth hardē
blynd, and make grosse the harts of per-
sons, and geueth them ouer into a per-
uerse mind. And Paul writeth, that he
hath shut vp al mē in vnbelief and sinne.
And although many held fo2 vngodlines
this maner of speaking, & therfoze they
do not only abstayn frō pronouncing such
like words, but also go about to expound
& make thē better, amending thē, fo2cing
thē selues to bzing thē after they2 phan-
tasie, to such away, y^e they haue a kind of
godlines therin. And I thinke they are
moued to do this, to thend that of these
things men should not take occasion to
thinke y^e God were the cause of sinne, o2
els to imagine with the Maniches to be
ij. first beginnings, the one good, cause of
the good, the other euell, cause of the
euell.

2. Reg. 16
3. Reg. 29
2. Reg. 24
Exod. 1.7
10. 11. &
14.
Esa. 63
John. 12
1. Cor. 4
Rom. 9. &
11.
Gal. 3

The eleuenth Sermon

euell. Neuertheles I will not, ought not, may not will to be moze holy then God, that speaketh in holy scriptures. And it is moze wickednes to will to correct the tongue of the holy gost, because that none speaketh no2 can speake moze circumspectly the he, no2 with greater thyzt of our saluacion, thou the zeale and honour of God. With al this euery one ought to knowe that we are the cause of sinne & not God: yea it can not be thought, that God is a God, if it be not thought that he is wythout faulte, without euell, infinitely good and iust. Therfore as to vs is due all confusion, ignominie, dishonour, reproche and euell, so to God all honour, laude, & glozve. It is not euell then to pronounce these wordes, in y maner that they are w2itten, saying that God doth aggrauate, harden, and blind, but it is good.

Thou wilt say, tel me how these wordes are to be vnderstand, that God doth harden, blind, and such like: so that thereby I may not take any occasiō of offence. I aunswere, that after the opinion of some, God doth harden, and so blind the herte of a person, in as much as he foreseeth and

The eleuenth Sermon.

seeth and foze pzeacheth his hardnes, as he did fozeſe & fozeſay the obſtinacie of Pharao. But knowe thou, that whē he ſayd to Moyses, I will harden the hert of Pharao, he wold not onelie ſay, I fozeſee that he will be hard herted, and I tell it thee befoze, fo: then the woꝝds which he ſpake after, ſhould not haue agreed therewith, which were fo: to ſhewe my power: that my name may be declared thꝛowghout the whole woꝝld.

But with thoſe woꝝdes he thꝛeatened to puniſhe him, as it is read y he puniſhed mo people fo: theyꝝ ſinnes, with blinding thē, hardening thē, with letting them do after theyꝝ deſyꝛes of theyꝝ own hertes, geuing them ouer into a froward mind, in paſſions and ſhamefull effects.

Therefore there are ſome which ſay, that God many tymes doth harden and blind ſinners, whē ſuffering, yea geuing them pꝛoſperitie, and diſtributing his mercy and benefites, when they ought to open theyꝝ eyes to ſo great benignities of him, & be inuited therby to repent and chaung theyꝝ lyfe, they, of this bountie of God take occaſiō to become woꝝſe, euery

Dent. 2

Eſai. 6

Joh. 12

Pſal. 80.

Rom. 1.

The eleuenth Sermon.

Rom. 8

2. Cor. 2

euery daye moze blind & indurate. But
I say that the vertue & also the vice standeth
not in prosperitie nor yet in aduersitie,
but in the men them selues. So that
as to þe elect euery thing woꝝketh to saluacion,
and by the special grace that they haue of
God serue him in aduersitie as in prosperitie:
so to the reprobate, euery thing serueth
contrarie, and hurteth, yet by theyꝝ defaultes
as not only prosperitie & aduersitie, but also
the preaching of the Gospell, and the miracles
do hurt and hinder the. Therfoze Paule sayd,
that as to the elect, Christ was the odour of
life, so to the reprobate, he was the odour of
death. It is nedefull then to say that god
doth harden and blynd the hartes of the
reprobate, not because he geueth them
aduersitie oꝝ prosperitie, nor because he
suffereth them, and sheweth them many
benefites, but foꝝ that he geueth the not
grace to vse them, and the commoditie
therof, to the gloꝝy of God: It may be
truly sayd that he doth harden and blind
the hartes of the sinners, when he taketh
from them, oꝝ geueth the not his grace,
nor the vnderstanding of his will, be-
cause

The eleuenth Sermon,

cause that in such case, it is force that man remayne blind and indurate, and that every thing serue the, to the dishonour of God, wher as if they had that inward grace euen of theyr sinnes, they should take occasion to honour him. God doth blind men, when withdrawing his light, he hideth his face, and as Moyse was bailed, so spredeth he the baile of ignorance ouer the hart of the reprobate: so that God in withdrawing the light of his grace, blindeth the hartes of infidels, in such sorte, y not only the Gospel is hid fro them (as Paul writeth) and they erre, but standing in y darchenes, they can not beleue. And so also doth he harden, not for that he geueth prosperitie or aduersitie (of the which the elect also are partakers) nor because he withdraweth not the grace, but the sweetnes and the sensuall feeling therof, of the which many saintes wer voyde: nor yet for that he moueth their hearts to euell, or cause in them any obstinacie or euell qualitie: but only in withdrawing his grace, which molifieth a hart of stene & maketh it fleshe, it is of necessitie that the hart

Deu. 31

2. Cor. 3

1. Thess. 2
John. 12

Eze. 11

The cleuenth Sermon.

hert remain hardened . And likewyse he chaseth away the sinner, when he doth not call him, and draw hym to him before . Yet for all this God sinneth not, for he is not holden nor bound to geue vs this grace, he may harden and molifie after his own pleasure, yea the sinner meriteth not only to be punished with paine and priuacion of paradise, but also with priuacion of his grace : and that this is true, iudge, if God had killed Pharao, when he caused all the Heb2ues children to be cast into the floude : wouldest thou haue sayd that God had bene vniuste? Surely no. And yet if then he had dyed, he had ben damned, and remained obstinate for euer. Wherefore might not God execute iustly, the same sentence, as concerning blynding and hardening, vpon others, with withdrawing his grace? And on the other partie (as they are perscrned) y shall be not amisse to p2eserue him in life for a few mo dayes to be serued of him, as of an instrument of w2ath prepared from the beginning, to exercise his people in vertue, to therende y deliue, ryng the so diuinely, they myght knowe the great

The twelfth Sermon.

the great goodnes, power, and iustice of
God. And so being his name celebꝛate **Roma. 9**
thꝛoughout y^e woꝛld, hee might be feared
and loued. And finally all to his owne glo-
ry, as wꝛiteth Paule and Moyſes. The **Exo. 24**
iudgements that we geue vpon y^e secrets **Psal. 31**
of God, are very madnes, if by faith wee
do not enter into his sanctuary. God doth **Rom. 8**
inwardly call the elect, as Paul wꝛiteth,
and they beleue that God, as they^e only
father, wil neuer foꝛſake them, but ſhall
endue them with ſuch grace, y^e al things
ſhal ſerue them to ſaluation, euen ſinne,
in tye which God will neuer let the fall,
but foꝛ their benifite. They are not offe-
ded to heare ſay, that God, by abſtaining **Rom. 9**
his grace from the vngodly, doth blinde,
and harden they^e hartes, but vnderſtan-
ding by ſayth, to be in the number of the
elect, and knowing that God ſaueth not
but by mercy, & damnneth not but iuſtly,
ſo much the moze are they moued to liue
in pure fear, to humble them ſelues, and
render thanckes to God, to whome bee
euer all laud, honour, and gloꝛy, thꝛough
Jeſu Chꝛiſt our Lord. Amen.

V. i.

Howe

The twelſe Sermon.

How God doth diſpoſe his
grace : the twelſe Sermon.



Here are manye which
thinke that god to euery
one continually doth of
fer his grace, and that it
is in the power of man
to accept it or not, as
though they had it in a boudget, & were
in their arbitrement to open and take
at their owne wil. And that of this their
dead, false, & erroneous opinion, groweth
that they liue most wickedly, thinking
and saying, God neuer fayleth with his
grace, and it is at our choyse to receive
it at our wyll.

Therefore we may take leisure & liue
vicious life after our owne way, for we
shall be saued alwayes, a momēt of time
is enough for vs to repent and be saued,
sence it is in our power. Therefore for to
flye such an euil, I haue iudged it good to
shew that it is not so. It is no doute that
god hath created the world for his elcke,
so that if god had foresene & none should
haue ben saued, he wold not haue created
it. for

The twelſe Sermon.

it. For then alſo he did preſerue it, to the he hath geuen the Angels for keepers, and of them as a father he hath moſt ſingular care and prouidence. God wyl not ſuffer that they be tempted aboue theyr power, yea euery thing wozketh & ſerueth wel to theyr ſaluaciō. Seven times in a day the iuſt ſhall fall, & ryſe againe, becauſe God is with them, and helpeth them in ſuch ſort, that the moze they are in great perils & neceſſitie, ſo much the moze is god beneficiall to them. For the god gaue the law to the world, ſent Moſes and the Prophets, then he calleth inwardly in ſuch maner, that they heare his voice, and anſwere him, of them he molifieth the hearte, and draweth them to Chriſt, as the Adamant doth Iron: If they erre, he doth correct and chaſten them as chyl dren, as it is read of David, to the he doth not impute their ſinne, he doth quicken and glorify them, and finally al that god hath wrought, and ſhall worke for him ſelf, is for the elect, for the he ſent Chriſt, & when he came, for them he toke vpon him their ſinnes, onely for them he praied, for them he wepte, preached, and

Heb. 1

1. Cor. 1.

Rom. 8

Ps. 124

Ps. 31

John. 10

John. 2

The twelſe Sermon.

Iohn. 10

did miracles, for them he ſhed his blud, died, roſe, aſcended into heauen, ſent the holy ghoſt, & ſhal come to iudge y quick and the dead: yea all that he hath ſuffered, wrought and ſhall worke, is for the electe, whome hee loueth in ſo exceſſiue maner, that he doth attribute to him ſelf all that is done to them. God then being gratified with the electe in Chriſt, doeth geue vnto them his ſpirit, y lively lighte of him, ſayth, hope, with all the reſte of vertues and graces eſſenciall and neceſſari to ſaluaciō. And mozcouer he geueth them grace to vſe in y honoz of God, and be ſerued in his glozy, of all the gifts and graces which may be comune both to y good, and to the eucl, to be vſed well and eucl, as riches, honour, dignitie, health, long lyfe, childzen, freindes, ſcience, the giſtes of the tongue, to do miracles and ſuche like. Of them in parte, Paule made

1 Coz 12.

mention, wryting to the Corinthians. And alſo geueth them grace to vſe in his glozye, pouertie, ignomine, infamie, in firmitie, with all aduerſitie, and the priuation of lyke giſtes, euen to the death.

God geueth them ſuche grace that with euery

The twelſe Sermon.

euery wind, they ſayle to the porte, and they knowe that they are no leſſe bound to thanke God when they are without ſuch gifts, and in all aduerſitie, then when they haue ſuch things with the proſperitie of the world, ſence that by the grace which god geueth them, all things worke to good. Therfore they are euer contented to bee in y ſtate which pleaſeth the Lord, neyther wold they chaunge it, if they might (without the will of God) and only for that they fele y diuine goodnes, no leſſe in aduerſitie then in the worldly proſperitie. In the end when they are fallen to any ſinne, god openeth their eyes, and maketh them ſee, not only the euill that they haue done, but alſo that he hath ſo permitted it for their benefite, to the end they may the better know theyr owne miſeries and the bountie of God. But ſpeaking of the reprobate, I ſay, that it is enough for vs to knowe that God is not bound, nor neceſſited to geue them his grace for theyr good workes: becauſe that the grace findeth not good workes, but doth make the to be done. god neither hath, nor may haue any bond

The xii. Sermon.

with his creatures. The bondes are all
oures with God, & so much the moze, as
that we being all lost in Adam, he might
iustly, not only abandon vs, but damne &
punishe vs. He is not also compelled of
his perfecte goodnes, mercie and charitie,
to not haue created the woꝛld, he myght
nowe bzing it to nothing, and dispose all
creatures after his owne way, being stil
most perfectly iust, as he is nowe, and
was from without beginning, befoze he
did create y^e woꝛld. **Matt. 20** God may geue of his
grace as much as it pleaseh him, whē &
to whome he thinketh good, yea, and not
to geue it without being vniust, oꝛ doing
any iniurie. God also hath ben of power,
without doing any vnrigheteousnes, to
create the reprobate, foꝛseing theyꝛ dam-
nation, to serue his owne turne, and to
vse them foꝛ instrumentes, oꝛ exercise
the elect in vertue, to the ende that their
victories and triumphes, and likewise
Christes, might be the moze glozious, &
finally all foꝛ his owne greater gloꝛye.

And mozeouer I say, that Christ by
John. 7 **John. 7** deeth hym selfe and hys grace many
Proue. 1 **Proue. 1** times from persons, so that although
the

The twelſe Sermon.

they ſeeke hym, crie after him, and recommended theſelues to him, they find him not, nor he heareth theſe not, notwithstanding thoſe ſuch as are not moued to ſeek him, nor comit themſelues to him, by the ſpिरितe, nor for the zeale of the honour of God, but for their proper intereſt, yea & many times he doth blind and indurate the people, and all is moſt iuſtlye done. And although it be wriſten that God hath cure of all, calleth all, doth rayne and power his grace vpon all, and like ſentences: I ſay, it is to be vnderſtand, that he hath cure of all ingenerall, but of the elect in ſpeciall, and ſo he calleth all, with a vocation vniuerſall, but the elect with an inward and ſingular. When Paule ſayd alſo, that he wold ſaue all, he vnderſtoode that, to be of euerie ſorte of perſones. His death alſo was ſufficient to ſaue all, but it is not effectuous but to the elect, and ſo where it is wriſten, that he doth illuminate and geue grace to al, it is vnderſtand of the elect, of thoſe y are illuminate. Therfore ſayd Chriſt to the Apoſtels, to you it is geuen to knowe the miſteries of the kingdome of
Mat. 13
Eph. 2
heauen,

The xii. Sermon.

with his creatures. The bondes are all oures with God, & so much the moze, as that we being all lost in Adam, he might iustly, not only abandon vs, but damne & punish vs. He is not also compelled of his perfecte goodnes, mercie and charitie, to not haue created the world, he myght now beying it to nothing, and dispose all creatures after his owne way, being stil most perfectly iust, as he is now, and was from without beginning, befoze he did create y^e world. God may geue of his grace as much as it pleaseth him, whē & to whome he thinketh good, yea, and not to geue it without being vniust, or doing any iniurie. God also hath ben of power, without doing any vnrightheousnes, to create the reprobate, fozeing they^r damnacion, to serue his owne turne, and to vse them foze instrumentes, or exercise the elect in vertue, to the ende that their victozies and triumphes, and likewise Chzistes, might be the moze glozious, & finally all foze his owne greater gloze.

And moreover I say, that Chzist by
 John. 7 death hym selfe and hys grace many
 Powe. 1 times from persons, so that although
 they

The twelſe Sermon.

they ſeeke hym, crie after him, and recommended the ſelues to him, they find him not, noꝛ he heareth the not, notwithstanding thoſe ſuch as are not moued to ſeke him, oꝛ comit them ſelues to him, by the ſpirite, noꝛ foꝛ the zeale of the honour of God, but foꝛ their proper intereſt, yea & many times he doth blind and indurate the people, and all is moſt iuſtlye done. And although it be wꝛiten that God hath cure of all, calleth all, doth rayne and powꝛ his grace vpon all, and like ſenſences: I ſay, it is to be vnderſtand, that he hath cure of all ingenerall, but of the elect in ſpeciall, and ſo he calleth all, with a vocation vniuerſall, but the elect with an inward an ſingular. When Paule ſayd alſo, that he wold ſaue all, he vnderſtoode that, to be of euerie ſorte of perſones. His death alſo was ſufficient to ſaue all, but it is not effectuous but to the elect, and ſo where it is wꝛiten, that he doth illuminate and geue grace to al, it is vnderſtand of the elect, of thoſe y are illuminate. Therfoꝛe ſayd Chꝛiſt to the Apoſtels, to you it is geuen to knowe the miſteries of the kingdome of
Mat. 13
Eph. 2
heauen,

The xiii. Sermon.

2. **Tessa.** 2 heauen, Paule sayd likewise, y^e he sayth
which is the gift of God, is not all mens.
It is well true also, that god doth illumi-
nate all, in asmuch as there is no person
that hath not had some light and know-
ledge of god. Let vs the geue him thanks
sence that of his mere goodnes, he hath
connumerate vs among the elect, & pray
we him that he geue vs so much light of
his goodnes, that in euery place and time
we may render him perfect laude,
honour & glozy, by Iesus Christ
our Lord. A M C P.

If man haue libertie or not & in
what maner: the. xij. Sermon.



Some myght thinke it su-
perfluous for a Christian,
to thinke whether he be
free or not, but that it is i-
nough to force him self to
make al possible resistence agaynst euil,
and his best power to do well, geuing all
honor and glozy to God, because that in
such a case, they walke to God surely,
neither falling into the depth of ydlenes.
But

The xiii. Sermon.

But herein consisteth the difficultie, in
geuing all y^e glozie to God. Yea it is not
possible that man while arrogantly he
presumeth of him selfe (thinking to do y^e
which he doth not) can geue al y^e glozy to
god. Therfore haue I iudged it necessary
to shew what mā cā do, to thend y^e being
able to knowe & discern betwene that
which in dede is his, & that that is Gods,
he can and may render all prayse & laud
vnto him to whom of duety it belongeth.
Fyrst, although the being of y^e creatures,
compared to the being of God (by being
infinitely far from the perfection of the
diuine essence) is but a shadow, yea ra-
ther no being, so y^e truly it may be sayd
that God only is that which is: neuerthe-
lesse with all this, it can not be sayd but
that y^e creatures haue a being, although
imperfect, in comparison of the diuine.
And so is it true, that they haue vertue,
during the which they work, although
principally in the vertue of God.

Therfore when the Lord had created
the world, he commaunded the earth to
spring, & the waters to bring forth. The
false is the opinion of the that Imagine
V. b. that

Rom. 4

Exo. 3

that God, & not the sunne doth geue light
 and God not the fyre doth geue heat, and
 so of al the rest of things created, that god
 doth worke in the, and not the creatures
 but euery creature euē to the most vile,
 hath his proper vertue, during y^e which,
 it worketh. True it is, that in the crea-
 tures inferiour to man, ther is no liber-
 tie at all, because that being not let, they
 must of necessity worke according to the
 vertue that they haue in the disposition
 of things possible or sufferable, directly
 set befoze them as it is sene in burning,
 and so it is necessary, they moue accor-
 ding to their vertue, strength, and ape-
 tite, the which is sene in y^e waters, that
 runne to the sea, neither it is in the po-
 were of liuing Soules vnreasonable to
 moue or not to moue weakly or strongly,
 to y^e obiectes that they appetite or desier.
 Take away y^e impedimentes, they must
 of necessity moue them selues ther vnto
 after the measure of the strength, and
 appetite they haue. Therfoze in them is
 no libertie at all, as ther is in man, in
 whome I cōsider fīue sortes of mouings,
 and operacions. The first are mēre na-
 turalas

The xiii. Sermon.

furall as if a mā shuld voluntarily throw
him self downe, it shuld not be in his ly-
bertie to withhold him selfe, but shuld be
by his weight, compelled like a stone to
discend euen to the earth. True it is, that
the same faul was in his liberty, in as
much as he mighte not haue throwen
him selfe downe at all. The second mo-
uings, that I consider in men, are begi-
tatiue, as the growinge when they are
childzen, and nurishing and such like, the
which also doth plantes. And speaking of
those, I say that they are not in the libera-
tie of man, sauing that he may kill him
selfe, and depriue him of that lyfe which
the trees can not do.

The thyzde are operacions animall,
as to see, heare, and taste, and such like, of
the which speaking, I say, that albeit, it
be in the power of man, not to heare a
voyce that is pzesent without closing his
ears, and so of the other like operacions,
neuerthelesse it is in his libertie to shut
vp those sences, in the pzesence of the ob-
iectes or pzesent things y delight him,
and to withdrau him selfe from them,
and so not to moue, or to moue to
one

one side or another, softly or strongly, as
 he will, the which y other anymalles or
 liuing soules cā not do, being necessitate,
 to moue according to their appetites.
 But speaking of y four operaciōs which
 are humain, as to thinck one or an other
 thing, to speake or not, in this maner or
 in that, to lerne this or that sciēce, to go-
 uerne him selfe or other in this way or
 in the other, yea not to do, or else to do, al-
 ways more or lesse, to this or that persō,
 (in case he haue goods in power) to fast
 watch, pray, to hear the word of God, to
 communicate or not, and so of all the o-
 ther like operacions, I say, that they are
 in the power of man, that is that men
 (without other special grace and miracle
 but only during the generall influence of
 God) haue in their power to do them,
 and also not to do thē, and alwayes they
 shall do them, if they effectuously shall
 will to do them, not being letted of God,
 or of some other stronger then they, and
 so also shall they not do them being not
 forced, & not willing, to do thē, men are
 not images. Yea that they are free in
 things humane, it is so cleare, that it can
 not

The xiii. Sermon.

not be declared by a rule more knowne,
but speaking of the last woꝛkes, that are
holy, spirituall and deuine, the which are
gratefull and acceptable to God, as to
haue liuely light, & spirituall knowledge
and vnderstanding of god, to haue in him
fyrme fayth & hope to loue him, honour
him, laud him, and reuerence him, with
all thy hart, to order all thy lyfe to his
gloꝛy, to obey & commit him selfe wholly
to his gouernaunce with mortifying and
denying him selfe, the fleshe & his owne
pꝛudence, and to loue his neyghbour as
him selfe, euen to his enemies for the
loue of god, with the hart to pray for the,
and do them all the good possible: And fi-
nally to do such woꝛkes to the gloꝛie of
God is not in the libertie of them that
are carnall, & not regenerate by Christ,
because that it is not in theyꝝ power to
haue y^e supernaturall knowledge of God,
sence it is aboue all their might.

It is not also in theyꝝ power to haue
liuely faith in God, hope and charitie, for
as much as they are the gistes of God,
diuine vertues and supernatural. There-
foꝛe it is not in theyꝝ libertie to honour
God

The xiii. Sermon.

God in any wise as is due to him, and that is true, let the pꝛoue to make experience in them selues, indewozing them to haue moze knoweledge of God then they haue, to haue in hym grater sayth and hope, and to loue him moze, and they shall perceyue that it will not come to effect: wherof it foloweth y being not in the power of infidels, & not regenerate by Christ to loue God with all their hart no noꝛ aboue al other things, y also it is not in their power, not to loue the thinges created, but in Christ & by Christ neither is it in their power, not to loue the selues disoꝛdinately, oꝛ their parents, frindes, dignitie, honour, goodes, pleasures, & the rest of thinges that are to them profitable, commodious and delectable, & moze ouer it lieth not in their power, not to hate their enemies, so that thou maist se, how it is in their power, to loue the specially spiritually in Christ: & to the gloꝛy of God such like passions and effects, are not in our power, as euery one hath experiens continually in hym self.

A wicked man might absteyne from killing his enemy, when he might do it,

yea

The xiii. Sermon.

yea and do his best to heale him, but it should not be in his power, to loue him in his hart, and much lesse in Christ and to God.

Therefore al be it, it is in his libertie, not to kille his enemye, and so to do him good, neuerthelesse it is not in his power to refraine from killing him, or to do him any benefite for the glozve of God. The vngodlye might, with al his conning and power consider all those things that serue to the dispraise of the world, to the mortifying of theyr selues, to the louing of theyr neighbour and also God: yet by no meanes should they come to such light of the goodnesse of God, as theyr owne miseries and vanitie of the world, that they should loue God, to the hate of them selues, and dispraise of the world, as he is bound to do.

It is not then in the libertie of the carnall man to do worcks spirituall, he hath neede of the grace of God, of fayth, and knowledge supernaturall, nor it is not in hys power to gette, neyther in all nor in parte, any giste of God, grace or spirituall vertue. Yea before that by
Christ

Christ he bee regenerate, he can not neyther with thinking, desyring, or working, nor by any other meanes dispose or prepare him self neither whole nor partlie, to one of the least graces of God : so that by those hys thoughtes, desyres, or works, he may be worthy, or haue in all or in parte deserued that grace.

And mozeouer I say, that as befoze his regeneration he is vngodly and wicked, euen so is sin in al his thoughts, desires, & workes and this is, because that while he is carnall, being the seruaunt of sinne and concupisence which reigneth in him, he is dead to God, and aliue to him self, he neither doth worck nor can worck, to the glozy of God as he is bound, for want of the liuely light of him, but being as he is carnall and in his owne loue he is moued to worcke, only for his owne interest, he sinneth then, not for doing almost and like workes, but for that he doth them not for the glorie of God. And although the vngodly abstaine some times from robbing and killing, with such like wicked iniquities, yet alwayes he sinneth (although not so much) not in abstaining,

The xiii. Sermon.

absteining, but that he abstaineth not for
the loue of God as he is bound to do, but
for his owne proper accompte, interest &
vtilitie. And so is it true in carnall man,
while he is carnall, sin doth euer reigne,
for that he cā not but sinne, yea and euer
doth sinne continually, because that al-
though he abstaine from homicide, thefte
and committing such like iniquities, ne-
uerthelesse he sinneth euer continually,
in leauing behind him the loue of God
with all his hart, as he ought to loue his
neyghbour, as him selfe, to worcke for
the helth of his neyghbour, and the glozie
of God, as he is bound, abstaining for
his honour from all sinne. Their sinnes
are then innumerable, & yet they thinck
in confession to number them all being
then al the works of the carnall, sinne &
worthy of punishment: see how they can
by any meanes be worthy to be rewar-
ded, and howe they may be true prepa-
rations, or disposicions to grace? Ther-
fore as a dead man cā not rayse him selfe,
or worcke toward his resurrection, nor
he that is not, worcke to his creation, so
the carnall man, that in Adam is dead,

Rom. 8.

Rom. 9

Rom. 7

A. i.

and

Eph. ii.

Rom. 4

Iohn. 3

Psal. 50

1. Timo. 1

Rom. 4

Deut. 8

and as though he were not cā not woꝝke
towards his regeneration and creation,
yea euen as a humane bodie without the
soule can not moue but downeward, so
the dead soule without the spirit and
Christ, his life, can not lifte him selfe vp,
but must of necessitie descēd euer down,
in regarding his own interest. Therfoze
he can not but sinne, he must be borne
agayn to do woꝝkes spirituall and holy,
and by our selues we can not be regene-
rate by no meanes, for it is only the
woꝝke of God. It is needefull then that
God creating in vs a cleane hart do
geue vs a new hart, as David did pray
and God did promise by his Prophets
without me, saith Christ, ye can do no-
thing, that is spirituall, holy and grate-
full to God. Christ then is wholly our
rightuousnes, and this is the moze rich,
noble and happy righteousness, the if we
were iust by our selues, yea none shuld
be iust, if our iustice did in any part de-
pend vpon vs noꝝ our owne gloꝝy exclu-
ded, as Paul and Moyse willeth it to be.
There are many that thinke that as mē
chose to serue a Prince, so we chose to
serue

The xiii. Sermon.

serue god, but he him selfe in y^e cōtrary,
 where he sayd, you haue not chosen me,
 but I you. Likewise they thinck, as they
 y^e best serue obteyn most fauour of their
 lord, and those y^e haue lost it, y^e more they
 humble them selues, the soner they re-
 couer it: so they thinke of vs with God.
 Thus they build they^r good life, not vpon
 Christ, but on them selues, and fall from Gala. 4
 the diuine grace. And also it is clene con-
 trary: for not for that we repent, humble
 vs, and do good wo^rkes, therfore he ge-
 ueth vs his grace: but because he geueth
 vs his grace, therfore we do wo^rkes y^e
 are holy. So that, not for that the good
 thiefe vpon the crosse did confesse Christ,
 therfore he did illuminate him, but for
 that Christ did illuminate and touch his
 hart, therfore he did confesse him: and
 the like happeneth of all vs.

And what good wo^rke did Paule when
 Christ conuerted him? He was most
 strongly agaynst his honour, euen as
 we were befoze he called vs. These that
 are not regenerate, hee with Sainct Pe-
 ter in a darcke prison, bound with many
 cheynes, in the power of the Deuyll, a

Mat. 7

Job. 3

leepe in sinne, and wilt thou that they bee
 saued by them selues? No, the Lord him
 selfe must needes awake him, the euell
 tree can not bring forth good frute, as
 Christ sayd, no more can the vngodly
 good woorkes. Before wee are by Christ
 regenerate, we are flesh, and that which
 springeth of the flesh, is flesh. Therefore
 can we do no spirituall woorkes, yea
 euen as Paule sayth, all the effectes and
 desyres of y flesh are death, vncleane are
 all our woorkes which proceed of our cor-
 rupt nature, and finally he that is not
 with Christ, is agaynst him.

God at the beginning made man free,
 but in sinning he was made in such sorte
 the seruaunt of sinne, that not only he can
 not, neither in all nor in part, merite be-
 fore God any grace, but he can not in his
 light do other wyse but sinne: yet not for
 this he shuld leaue to heare the word of
 God, to pray, to take counsaile, to seeke
 to bee corrected, to do almes and lyke
 woork, not for that he doth deserue grace
 but punishemet, euen as he that by force
 is compelled to humble him selfe, and
 are pardon of his enemy, for that fained
 humilitie,

The xiiij. Sermon.

humilitie, he meriteth not to bee pardoned, but should merite so much the more to be punished, as that, hauing vniustly offended him, he ought with his hart, to haue humbled him, and asked pardon, and hath not done it. Now so the vngodlie, in asking mercie of god, doeth sinne, for he that asketh not for his glozy as he is bound, but for his owne gaine, nor therfore he ought to ceasse from asking help of God, for y he sinneth not in praying, but for the not praying in spirit, for the glozie of God, and with all due circumstances in y case he did partlie obey god, for if he did not pray he should sinne much more geuouly. The Samaritane not onely deserued not to haue grace of Christ, for asking him water, but for that her demaund, she deserued to be punished, bicause she did it not in faith, and to the glozye of God. Neuerthelesse Christ would that she shuld aske, and y it shuld passe by those meanes. Now so he will that sinners aske grace, and do those woꝝks that he hath commanded them, albeit they do them not to the glozye of God, being blind to diuine things, yea

The xiii. Sermon.

John. 10.
John. 8.

Rom. 7.

Rom. 6.

Rom. 7.

Psalm. 31.

Rom. 8.

darkenes it self, as writeth saint Iohn. But after the sinners are regenerat by Christ then as childre of God, they are free, & not the seruants of the deuell nor of sinne because that although in them remaineth the concupiscence of sinne, neuer thelesse they do not consente to it, they obey not vnto it. It doth not reigne in the: but they haue so much lyght of God, and so much spirite (which helpeth their infirmitie) that they are stirred to the glorie of God, though not wholly as they wold, for because of y repugnaunt flesh. Therefore sayd Paul: I do not that good that I wold do, but the euell that I wold not. But such defects are not imputed to them, for that they are by fayth grafted in Christ. The regenerate by Christ are prone and readie to the good, God hath illustrate their mind and touched their hart, in such maner that with all their soule, voluntarely, frely, and gladly, they doe holly worckes, to the glozy of God, so that as God counsayled the soules of them that did elect Dauid to content the selues in their hert to haue him for their king, so he moueth the hart of the regenerate,

The xiii. Sermon.

rate, willingly to haue god for their god,
 to commit them to his gouernaunce, and to
 delight to be gouerned of him, with hono-
 ring him as a celestiall father. So the as
 sonnes of Adam, befoze they be regene-
 rate, are the seruantes of sinne, for that
 they can not but sinne, and therfoze be-
 cause they can not worke, will, desire,
 nor styre in any waye to the glozy of
 God, as they are holdē, but only for their
 carnall commoditie, by the which al men
 not regenerate, are called flesh, not only
 the body, but the soule, the will, desires
 and thoughtes, with all the rest, so after
 that they are regenerate, they be free fro
 sinne, (for that they can worke to the
 glozy of God) and are seruants of righ-
 teousnes. Therfoze although, as concer-
 ning the substance and being of the bo-
 dy and of the soule, they remayne the
 same: neuertheles, where befoze they
 were called fleshly men, & fleshe, for that
 they sought not but theyr owne proper
 things, after ward they are called spiri-
 tuall men & spirite, in as much as they
 seke y glozy of God, the which they may
 do, for that God hath geue them by mere

A.iiij.

grace

grace liuely light and spirituall feling,
and knowledg of his goodnes, yea du-
ring in them that perfect light, not only
they are frée from sinne, for that they be
able not to sinne, but also they can not
sinne, for that they can not but loue God
and worke to his glozy.

And this is the perfect libertie, the
being frée from the power to sinne, and
being not of power to sinne, is not to sin-
ne. Otherwise, neither the saints that
are in the other lyfe, nor the Aungels
should bee perfectly frée, neither Chriſt
nor God, for they cā not sinne. It is ver-
true this, that god sometime doth let his
elect, and holy men fal, withdꝛawing his
diuine light for a time (yet for their bene-
fites) therfoze we are not absolutely and
wholy frée from the power to sinne, as
we shall be in the life to come, but they
are frée frō power to sinne with this con-
dicion, during in thē the liuely and actu-
all light of God. So thē as the carnall, be-
foze their regeneraciō are in such soꝝ y
seruaunts of sinne, y they cā not but sinne,
not therfoze absolutely & without condi-
cion, but so long as they haue not the holy
light

The xiii. Sermon.

light of god, so the regenerate are in like
maner free from sinne that they can not
sinne, yea they can not chouse but worke
well, ye not absolutly, but during in the
that liuelie and actual light of God. And
wth al this, neither the will of the flesh is
violented to wil euell, no^r the will of the
spirit to will well. And this is, for that
the wil can not worcke, but of wil (ther-
foze willingly) but if it were possible y^f
of any outward power it were forced the
by that violence, it shuld worck not vo-
luntarilye. And on the other side, it shuld
worke willingly for y^f it could not work
but of the same will that it is: therefore
it shuld worke vntwillingly & willingly
the which in a maner is vnpossible, and
implieth contradiction and gainsaying.
So the as if one being a slepe were thro-
wen down from a hyghe place, and in
the falling should awake, perceyuing his
falle, should willingly contente him self,
and haue pleasure so to fall downe to the
botome, when he were at the ground, he
were well wo^rthy to haue shame & puni-
shement, not for that he might in his fall
withhold him selfe, for it was not in his
choyse

The xiii. Sermon

choyse no2 libertie, but so2 that he did so delight and cōtent him self with that sal, with his full will, and would it with the hart, in such sorte, that al beyt he might haue had the power to restraine that sal, he would not haue done it. Euen so the like becōmeth of al the childre of Adam, that being fallen in him, although when they come to the yeres of discreffion, and begin to discerne the good from the euell, they perceyue the sinnes that they do, eucry way they do thē voluntarily, delighting therin, so that although they be not of power, not to do thē, they are neuertheles worthy of punishment, so2 that they in sorte cōmit them willingly, that if they had power not to do thē, yet eucry way they wold do them, being their will so malignant, as it is. Their will then is not violented o2 forced to do euell of any outward power, but of his own proper and entiere o2 inward malyce: And so the other partie, the regenerate by the gladsome, entier liuely, and enflamed light that they haue of the bounty of god, they are forced to eleuate thē selues, wth an amorous violence. (Wherefoze voluntarily,

The xliii. Sermon.

family, and with perfect liberty) to God,
to whom for ever be all laud, honoꝛ, and
gloꝛy, through Iesu chꝛist our lord. Amē

Of the effectes wrought by the
spirite of God when it entreth in
to the soule : the xliij. Sermon.



Then as Chꝛist entring Mat. 21
into the holy Citie of Ie-
rusalem, the whole citie
was moued, so moueth y
citie of the soule when
Chꝛist entreth therin, spe-

cially, sence from that as from a fort
and strong municioned rocke he hath the
greate deuill to chase away. And if in
the lunatike sonne, ther was a greate
commocion, when Chꝛist out of his bo-
dy wold haue drawn the malignaunt
spirite that had possessed hym: thinke
what cōmocion there is, when he chaseth
him frō the soule, in the which he dwel-
leth moze willingly. And knowe, that it
maketh a cōmocion not only outward in
ceremonies, as do commonly the false
chꝛistianes

Luk. 11
Luk. 9

The.xiiii. Sermon

Rom.xiii,
John.3

Acts.ix
Psal.76
1.Reg.21
Mat,12

christians when it is neere Easter, but
ther is a cōmocion within the very bow-
els of the soule, and inward parte of the
heart, there is nothing that so can perce
the soule, as doth the spirit of god, when
it entreth into it by special syding. Not
only it spoileth vs of y^e olde Adam with
his concupiscence, & doth cloth vs wyth
Christ, with al his vertues, but also ma-
keth vs to be bozne a new, that as if a
pore man wer sodenly made an Empe-
rour, he shuld be wholly chaunged, so he
that of a vile sinner, is made the sonne of
God chaūgeth thoughts, effectes, desires,
and wyll, chaungeth frendships, practi-
ses, words, works, & life, & of humaine,
beastly, carnall, earth, and deuclish: he
becommeth heuēly, spirituall, angelical,
and diuine as did Paul, going to Damas-
co, whē Christ did enter his heart. Ther
was a mutacion, from the right hand of
God. When the spirite of the Lord en-
treth in a person, he is chaunged into a
nother man, so that dyeng to the world
he beginneth to liue to him selfe. And if
when Christ did enter into the temple
he purged it from those that bought and
solde,

The. xiiii. Sermon.

selde, thinck if when he entresth into the
 spirituall temple, he clenseth it from e- Rom. 8
 uery uncleannes of sinne, ther restith not
 in it any thing of dampnacion, he bea-
 leth it most perfectly, so y if the vncleane
 woman was healed, at the touch of the
 hemme of Chzistes garment, thou maist
 think what it is when Chziste in spirit
 entring into the soule, & the person with
 liuely fayth, imbrazeth him wholly for
 his. Also as when the sonne beames en-
 ter into thy house, thou perceiust in the
 ayze, euen to y smalest mote which thou
 couldest not see befoze, so when in the
 soule do enter the beames of lyght of the
 diuine grace, the sinnes are perceiued in
 moze cleare maner. Yea, as the prodigal Luke. xv.
 sonne neuer knew nor perceiued truely
 his owne errour, til with such pitie he
 was embraced of his father, & had pzoofe
 how great was the fatherly goodnes and
 charitie which he had offended: so the
 sinner when he conuerteth & beginneth
 with the spirit to taste the diuine good-
 nes, he beginneth also to know his ma-
 lice, pzide, and ingratitude with the rest
 his vnlawful sinnes, He restozeth with
 Zachheus

The xiiii. Sermon.

Luke xxi Zacheus that which is not his, if Christ
 enter into his house and dispenseth the
 superfluous things, yea being rich with
 y^e treasures of Christ, he leaueth al with
 vnmeasurable loue. He can not partici-
 pate or take part of the bountie of God
 that doth not communicate & distribute
 to others. The liuely flame must needes
 breake forth, or els being smothered it
 quencheth & the fountaines that continually
 receiue running water must of force
 overflow: so they that haue in them the
 holy gost, by the testimonie wherof they
 are sure to be the sonnes of God, haue
 continually one such & so entire, sincere,
 and pure gladnes (which groweth of the
 liuely knowledge that they haue of the
 great goodnes of god) that they can not ex-
 presse it, nor they cannot comprehend the
 selues. Therfore not being able to with-
 hold themselves, they spring and leap for
 ioy with Ihon Baptist, with his mother
 thei make exclamaciō, & as to Zacharie,
 so are their tongues loosed: so y^e although
 in praising of god thei perceiue wth Moles
 that they stammer & are of an vnlearned
 tonge, neuertheles with y^e Apostles, they
 can

John 7**Rom. 8****1. Pet. 1****Luke 1****Exo. 4****Acte. 4****Math. 7**

The. xiiii. Sermon.

can not keepe silence of that which they **Math. 7**
 haue heard, scene, & felt, with the spirite,
 they must needes speake by the supera-
 bundance of loue, that they haue, they de-
 syre with the woman of Samarye, that **John. 4**
 euery one should taste that which they
 them selues haue had experience of. And
 although for preaching the gospell they
 be persecuted, for all that they do not de-
 sist & leaue of, but triumphing in al, they
 perseuer and go furth euen to the death, **Rom. 5**
 they feele in such sort in the heart y^e cha-
 ritie of god, that not onely it is swete to **Act. 5**
 them to suffer for his loue, but with the
 apostles they reioyce therein. And for that
 they participate of that great charitie of
 Chzist, by being his members. Therefore
 with him they pardon al men, being rea-
 dy to shed their bloud and put their lyfe
 for their enemies, & with Paul also to be **Rom. 9**
 accursed from Chzist. And this, because **Acte. 7**
 that as to Steuen, so the hearts are ope-
 ned to them, in such sorte, that in spirite
 with cleere & supernatural light of faith,
 they see the glozy of god, in hauing geuen
 his only begottē & dearely beloued sonne
 for the vpon y^e crosse, they rest also quiet

The xliii. Sermon.

Mar. 6
Rom. 5

Gen. 21.
Gen. 26.

as the ship when Christ entred into it, they haue the peace of conscience, knowing with certeine faith, that God by Christ and by hys mercie, hath pardoned them. They haue also quietnes of mind, in such maner, that though they were in al the perils and necessities of y^e world, yet alwayes aprouing for iuste, the iudgements of God, knowing that he is their only father, that he hath most singular cure of them, and that euery thyng serueth them to saluaciō, they stand most suerly, quiet, in peace, and tranquillitie. These such for y^e they walke according to the vocacion of God, haue honour of euery enterprize that they take in hand, they can not be letted or resisted, no more then God. Yea it is force that euery one feare thē, as Herode feared Saint Iohn Baptiste, for that he had in him the spirit of the Lord, and as Abimelech did Abraham and Isaac. They are dayly more firme and stablished in good purposes to do euer better, being lifted vp continually to a greater perfection with Paule, although their mind be cōuersant in heauē neuerthelesse, descending by Christian pitie, to

The xliii. Sermon.

pitie, to fele y miseries of their bꝛethern, 1. Coꝝ. 13
they labour also to dꝛawe the to Chꝛist;
and moue them to haue the spirite, and
to be in verite Chꝛistians, and not Ipo-
crites. As the very grape doth moue the
birdes to fast therof, and not the pitfall.
And finally, although with the Apostels, John. 8
they euer remayne with Chꝛist & with Matt. 7
the Cananite, which woulde not depart
foꝛ his vngentle wordes, neuertheles
they are pꝛomte and readie foꝛ his ho-
nour and gloꝛye, to leaue with the Sa-
maritane his swete pꝛesence.

And what is moꝛe to be sayd when the
spirite of God doth enter in to a soule, he
suffereth it not to slepe, noꝛ stand in idle-
nesse, but maketh it woꝛke thinges John. 4
merueylous and inerplicable, foꝛ
the loue of God: to whom be
euer all laude, honour
and gloꝛie by Iesu
Chꝛist our Loꝛd
A M E N.

(“)

¶ What thing God is. The
xv. Sermon.



Ignorance specially of
the heavenly things, is
the greatest lack that can
be in man and above all
other the ignorance or
lack of knowledge of god.
For as it is impossible to attaine the sci-
ence of Philosophie, Astrologie, Geome-
trie or of any other like, without the
ground or fyrst principalles. So without
the knowledge of god the true beginning
and principall of true deuinite, it is im-
possible to haue any light of the trouth,
necessary and profitable to the ghostly
health. And likewise, as the knowledge
of the first principalles of one science, de-
pendeth the knowledge of all the trouth
and conclusions that that science contey-
neth. So of the true knowledge of God,
dependeth the knowledge of all the cir-
cumstaunces and trouth of Theologie or
Deuinite. Wherefore seeing how much
pestiferous & detestable the ignorance
of God is, and howe much necessary the
true

The xv. Sermon.

truer knowlege of him is, I haue thought
it expedient, first to consider what thing
God is.

It is a most easy thing to knowe that
God is, or that there is a God, sithens
that there is no Nation so barbarous,
but that it beleueth that there is a God,
being a generall knowledge that God
hath so imprinted in the harts of al men,
that if the man haue any iudgement at
all, it becometh him with the hart to con-
fesse that there is a God. For albeyt ther
haue bene many wicked which with
their mouthes haue sayd:ther is no God.
Nevertheless the self same, when they
haue fallen into any perill or necessite,
haue been enforced of that onely light &
religion of God, to recommend them-
selues vnto him, so that we must of force
repute him a very ydeote, that denieth
God. And being therfore an euident and
easy thing to knowe that there is a God,
we must nowe trauaile & laboꝝ (though
be most harde) to knowe what that
God is. Manye haue been of opinion
that it is impossible that we shuld
I. y. imagin

Psal. 13

The xv. Sermon.

imagin what God is, because infinitelie
 aboue all proportions, he exceedeth the
 weakenes of our vnderstanding, special-
 ly because our wittes are drowned in
 the bodie, occupied of fantasies, and sha-
 dowed by the derke waynes of things
 created, farre off from God. We be weak-
 of sight, sicke and impotent through the
 fall of Adam & our owne sinnes. Where-
 fore they say that we can haue none o-
 ther knowledg of God, but the negatiue,
 that is to witte we may know that God
 is not materiall nor forme imperfect
 nor yet soule of the world, that he is not
 Earth, Water, Ayre, Fyre, Winde
 Sterre, Moone, Sonne, Corporall light
 nor any vertue spreadde abroad. He is
 not the beautie that we see, the sweet-
 nes that we taste, nor other thing sensi-
 ble, imaginable or intelligible of vs, but
 that infinitely he exceedeth all creatures
 and all things that we vnderstand. In
 him ther is an inaccessible light such as
 they, which with theyr thoughts in ma-
 ner haue been raysed so high, that they
 haue found what God is haue deceiued
 them selues. And they who ymagin in
 they

The xv. Sermon.

theyr mindes to haue found God, do fa- Tim. 6
 bzicate an ydoll, out of all measure dis-
 taunt from the true being of God, as ap-
 peareth by his commaundement to the
 Jewes, whan he prohibited the the sculp-
 ture or grauing of ydolles, vnderstan- Exod. 20
 ding not of the materiall ydolles onely,
 but also of the imaginable. For our wit-
 tes are extreme darknes, in cōparayson
 of Gods inestimable fyrst light. So that
 it behoueth vs with Aaron to enter in
 Sancta Sanctorum and with Moyse in-
 to the Celestiall Clowde, if we will
 knowe, that is to say, to knowe that we
 knowe not, in suche wyse that the more
 feruently a man will professe not to
 knowe so much the better he doth knowe,
 and wha presumeth to knowe, is farthest
 of from the knowledge, & why? because
 God in his power and light standeth
 so hidde in darkenes from vs, that with
 blindnes we see him, wyth ignoraunce Psalm. 11
 we knowe him, with retiring or with
 going backe we cōprehend him, in fleeing
 we find him & with scylence we prayse
 him. And it behoueth him that will knowe
 what thing God is, to study in the

The xv. Sermon.

scale of simplicitie and rest vanquished of that inestimable, inaccessible and incomprehensible light.

2 Cor. i.

And I confesse that we can not comprehend God, in such maner as God comprehendeth him selfe. That is to say, we can not haue an infinite knowledge of him, as do the blessed saints, that is to say, to haue as they haue the clere naked, open and visible sight of him, to behold him in the founteyne of his brightnes, face to face in the very being that he is. But we may very well attaine a knowledge what God is though not so perfectly as we shall knowe in the other lyfe. For it is not possible we should knowe what thing God is not, if first we learne not to knowe what thing he is, & that his being is so perfect that it repugneth thimperflections of those thinges y^e be not. Wherefore considering all the negatiues that are rehearsed of God, are grounded vppon one positieue and affirmatiue y^e we haue, we must say of force that we know God more perfectly, in knowing that that is to be knowe, the in knowing nothing at all. And therfore
speaking

The xv. Sermon.

speaking of moze high knowledge affirmative, that in this present life, the elect communly and without speciall priuiledge and miracle had of God, I say, that first thou oughtest to consider that the creature hath his being, although imperfect. And God hath his being without any imperfection. Yea his being is infinitely perfect, wherfore to know what thing God is, it behoueth thee to do as he doth that will make an Image. If yet he cutteth of many peces, befoze he parforme the forme that he desireth, and afterwarde paynteth and apparrelleth it.

So is it necessarie that with the mind, thou first consider the being of the creature. And because thou shalt finde him replete of imperfection, being terminable create, temporall, corruptible and other like, therfore it behoueth thee to cleanse, purifie and take from him all those imperfections, and imagin him infinite, interminable, incorruptible and in effect abstract and lifte vp aboue all imperfection. Neyther doth that suffice, but also it is necessary that thou

The xv. Sermon.

doo is he and adorne him of all perfection
 possible, in such wise that thou conceaue
 to see him aeternel, necessary, simple, im-
 mutable and infinite. Neyther yet doth
 all that suffise, but mozeouer it behoueth
 thee with thy thought to purify & clense of
 al imperfectiō. The will & mind created,
 the wisdom created the iustice, bountie,
 pitie, power, Charitye, treuth, beautie
 and all the other vertues & perfections,
 to which imperfection is contrary, and
 consequently to enrich him of infinite
 degrees of perfection, and so to behold
 him in God as a thinge purified, to be
 vnto him, dyuine and infinite. But
 because those powers, vertues and ope-
 rations with imperfection in maner ru-
 leth in vs, will not suffer our wittes to
 conceaue that creature in his being & to
 clense and spoile him of al imperfectiōs,
 and so to make him infinite, we can not
 in our beyng see him in God in whome
 there can be nothing imperfect but it
 must suffise vs to see hym in vertue and
 eminencie. So that albeyt in Gods
 propre being ther is the corporall vi-
 sion, the imagination, credulyte opini-
 on, dis-

The xv. Sermon.

on, discourses and other actions essentially. Neuerthels it must suffice vs to see them in vertue and eminencie. For to see God clerely it includeth and conteynethall perfection, like as the golde conteyneth the perfection of all other metalles. He then that seeth that diuine being with all perfection possible, seeth what thing God is, because he seeth a spirituall light, most pure, most cleere, most simple and excellently sayre, aeternne, immutable, necessary and infinitely perfect, replete of Celestiall felicity, iustice, power, bountie, verite, wisdom, mercy, charite and of all the other perfections and vertues, infinitely perfect and that in it, in vertue and eminencie be all the colours, odours, saours, soundes, songes, sweetnes, fairenes, honours, dignities, treasures, pleasures and felicities of the world, infinitely and without propozcion, more perfect then they be of them selues here.

And moreouer it behoueth thee to knowe that the being of the creature is a shadowe and a most sleight vanite in

B. b.

compa-

The xv. Sermon.

Exod. 8

John. 5

comparison of Gods being, and the difference moze, then is betwene our shadowe and our selues. It is to be sayd of God, that surely he is onely the thing that is. Likewise I say of our powers, beautie, trueth, charite, iustice, wisdome and of all our other vertues, that compared to the diuine they be as most vayne Images, and shadowes, infinitely distaunt from them of God. Also it beho-
ueth to knowe, that God is not ydell, but that he continually woꝝketh (as Christ sayth) in such wise, that he hath not onely geuen vnto the woꝝld his being, but also continually cōserueth al the things created, and all the vertues, that of all the miracles and straung effects, we knowledge only God to be Authour and to him we giue all thanks honoꝝ and gloꝝie. So likewise ought we to knowledge of him all the naturall effects and operations, and not to extolle oꝝ pꝛayse nature, but God onely, who geueth and pꝛeserueth the being and vertue to all things. Neither ought there any other chaunce oꝝ fortune to be named, but all to be confessed of God, and he onely to be thanked, even
as he

The xv. Sermon.

as he continually worketh for vs.

And as his power is neuer ydel, but continually working in all creatures. So his wisdom continually seeth, disposeth and ordeineth all things most best, and his bountie likewise continually communiceth vnto his benefites and graces. Furthermore it is necessary thou know that all that God hath wrought, worketh or shall worke in his creatures, is all for man, for whom they be created and preserved. For all the gifts and benefites that from the beginning haue bene made or shalbe made to the creatures. Man is bound to knowlege them as made to him, and accordingly therfore to thanke God. And especially the chosen or elect, to whome all creatures do serue, both the predestinate and reprobate. Rom. 8 Yea y Aug- gelles and the deuilles, euen to the very sinnes. And because God doth here manifest & discover him selfe, with his omnipotent wisdom, trueth, iustice, bountie and his other vertues and perfections, not only in his creatures, but much more in his scriptures, and specially in Christ on the crosse, chesely to them that by faith conceaue

The xv. Sermon.

conceane him with spirit. Therefore it behoueth him that wil know what thing GOD is, to beholde him particularly in Christ, and to besech him to giue him liuely & cleere light to know him not onely in his creatures and scriptures, but specially in Christ crucified, to the ende that in him & by him, vnderstanding the great bountie of God, we may rende vnto him all honour & glozy, by our Sauiour Iesu Christ. Amen.

¶ How to know God by his creatures. The. 16. Sermon.

1. Timo. 5



GOD in his maiestie apparelled with his perfections, & in the well of his brightnes (as saith Paul) is a certayne light inaccessible and hidde. But here he somewhat discovereth him selfe by his creatures, as who will enter into Rome, must of force knowe by the pillars, Sepultures, Images, and by the great ruines that he shal finde ther, that the

The xvi. Sermon.

the Romaines in times past, haue been
 of great power, dominion and wisdom.
 So he which entreth into this world, se-
 ing this great engin, must of force know
 the maker therof to be the God omnipot-
 tent. And beholding the ordre of his cre-
 atures, must not onely see but also mar-
 uel at the wisdom of God. And with
 Dauid crye and say. Lord thou hast crea-
 ted all things in wisdom. And moreo-
 uer it behoueth him to saye that God is
 best, seing that continually he disposeth
 new giftes vnto his creatures. And see-
 ing that by due meanes he leadeth them
 to theyr ende, he is forced to cōfesse gods
 diuine prouidence, and so in conclusion
 by the things created, to come to y^e know-
 ledge of God, and of all his perfections,
 as farre forth as they appeare in his cre-
 atures, and that because the creatures be
 vnyted so togethers that eche one hang-
 eth on other, and all of God, in such wise
 that they make a ladder to the vndersta-
 ding of the naturall, by the which they
 clyme and ascende euen to God. They
 see that this inferiour worlde, is gover-
 ned of the heauens, and that the heauens
 keepe

Esay 15

Psalm 13

The xvi. Sermon.

keepe theyr courses vniformely, by con-
 tinuall mouing, & therof be constrayned
 to consyder, that the vertu which moueth
 them, beyng infaticable and neuer weri,
 is spirituall, for if it were coꝝpoꝝall, it
 shulde ende oꝝ at the least waxe weake.
 And so goyng farther, they consyder that
 that spirituall vertue, not beinge the su-
 pꝛeame, is gouerned by an other. And
 because they cannot attayne the infinite
 euerlastinge, they are forced to come to
 a fyꝛst supꝛeame intelligence, the which
 moueth without being moued, and to a
 fyꝛst cause independent, and so they as-
 cend to the knowledge of **GOD**. Moreo-
 uer, by the beautie of the creatures, they
 ascend to the knowledge of the beautie
 of **God**. By the oꝝdꝛe, Armonie and con-
 sent that appeare in the creatures, they
 attaine the consyderation of gods infinit
 sapience oꝝ wisdome. And so by the visi-
 ble woꝝkes of **God** (to the regarde wher-
 of **Dauid** calleth vs, saying, Come and
 beholde the woꝝkes of the loꝝde) they at-
 taine to consyder the inuisyble perfecti-
 ons of **God**, his euerlasting power and
 Diuinite as **Paule** wyꝛteth. There is
 no

The xvi. Sermon.

no creature so base nor so vile, in whom there shineth not the glory of God, in which thou mayst see his great power, wisdom, bountie beautie and the other perfections. And by howe moche the creatures be more noble, hyghe, worthy and excellent, by so much the more do they discover God. Like as the heavens which particularly do shewe the glory of God. And the more perfectly we knowe the creatures. Yea God in them, so much the more we ryle to the knowledge of God, and by so much the more our vnderstandinges wholly and with perfect light is vnited and copulate vnto him. Rom. 1. Psal. 2.

It is true that many consider the creatures in the selues, without respect to him that hath created them, and so conserueth and gouerneth them. But those are of more grosse condicion then is the owle, which, because he can not beholde the Sunne, forceth him self and taketh pleasure to behold him in the sterres. And they, not seeing God in his glorie, seeke not, at the least wise, to see him in the mirrour of his creatures.

But

But knowe thou fyrst that this ladder of the creatures to clyme vnto God, is perillous, because y God hauing put in them a certeyne beautie and swētnes, to thend that mannes vnderstanding of the tast of y sweet running water shuld be prouoked to seke y foūtein or springe, and ther by to seke God with moze veremencie. Many stave or rather fyre them selues in the degrées, & neuer arrive to the heygth.

And some of the sight of the beautie created, fall into vile, base, vnclene and filthy thoughts. And other swell in pryde of that they bayne science, without clyming to tast the swētnes of Gods bonnetie, fyre them selues in the degrées, and there shewe them selues contented for reward to be seene and reputed for learned, of the blind folish and frantike world.

Furthermoze, this ladder is very hard and imperfect because that by the sinne of our fyrst parentes we are so blinded of sight, that with great difficulte we may see God in the darkenes of things created, specially because the wise of the world,

The xvi. Sermon.

world, coueting to search all the properties, vertues and qualities of the creatures, haue entangled themselves with their curious thoughtes to the bayne shadowes of y^e world, that fyrst they are at trapped of death or euer they are a lytle eleuated their mindes towards God.

It is also a very long ladder, for the great distaunce that is betwene the low sensyble creatures (at the which, as at the fyrst step or degree it behoueth to begin to clyme) and god. For it requireth extreme labour to arrise to y^e knowledge of the material substances, & much more then to clyme with y^e thought to y^e knowledge of the immateriall. And whē thou art arriued at the perfect knowledge of the supream creature, because betwene that and God ther is infinite distaunce, befoze that with the thought thou arriue at God, thy wittes shalbe in maner so weakned that in the ende thou shalt attayne none other but a weake inparfect and darke concept.

Therfoze to haue sufficient lyght of God to the knowledge of him by the creatures, suffiseth not to our saluation.

¶ I.

For

The xvi. Sermon.

For though with all naturall light we did arriue by the creatures at the knowledge of God, yet can we be none other but good Metaphisicy or naturall theologiens, and not therfoze good & supernaturall diuines, because the world shuld alwayes haue moze operation in vs and in our hertes the God. We might well leaue our goods for pleasure, and one another for honour, as in times past certeine Philosophers haue done, which left one vice perceauiug other. But no man can willingly forsake y^e world, him selfe and all thing, & haue God for God, and for his onely laste ende, but he alone to whome the beuntie of god is discovered, in suche wise that he may moze in him, then all the riches, pleasures & dignities of y^e world. Wherunto suffiseth not the bountie of god discovered in his creatures, nor all our naturall light, as Paul writeth to y^e Romaines. Whome he sheweth that the naturall light, which lea-
deth to the knowlege of God by the creatures, was not inough, because thereof they had not light to glozifie nor yeld the due thanks vnto God,

Rom. 1

Wher

The xvi. Sermon.

Wherefore they are not to be excused
which, thinking the naturall light to suf-
fise, and trusting in theyr propre forces
or strenthes, demaund none other light
of God, but are to be reputed wicked.

For as muche as we al haue neede of the
deuine grace and light to knowe GOD
sufficiently. Neyther is it inough to be-
holde him in his creatures. But it beho-
ueth with the spirite and supernaturall
lyght to vnderstand him in Christ, wher
he discovereth him selfe with so greate
excessiue bountie, that he raviseth and
draweth vnto him the hartes, in suche
wise, that deliucring them of the world,
he saueth them. Let vs therfore fixe our
eyes in that diuine spectacle; to thende,

that feeling in him and by him the

bountie of the father, we may

rendre vnto him all honour

and glozie by our Saui-

our Iesu Christ.

A M P C.

¶ If Philosophie serue to true

Theologie or diuinite, & in what

maner. The xviij. Sermon.

L.ij.

There

The xvii. Sermon.

There be some the which denying all supernaturall light, thinks that in the world there is none other Theologie or diuinitie but the naturall, which they cal Metaphisica. And because that a Man can not be a good Metaphysicus, vnles he be first a good Philosopher, therfore they be constrained to say, that Philosophie serueth to Theologie or Diuinitie. Somme other, not being able to denie Theologie or diuinitie to be supernaturall, say that it is grounded vppon the natural, in such wise that (after their saying) as the knowledge intellectuall requireth the sensitiue, because therof it hath originall, groweth and hangeth or dependeth, so hath Theologie or diuinitie neede of Philosophie, because of it it taketh beginning groweth & is established.

Philosophy then after theyr opinion, is the guide y leadeth vnto Sancta Sanctorum, to beehold the celestiaall thinges. The ladder by the which it behoueth, to climbe the true Theologie or diuinitie. And mannes reason is the rule to the which

The xvii. Sermon.

which (according to theyr iudgements) resorte al the knowledge of the diuine light. And in so much do they allowe them, in as much as they agree, not with the holy scriptures nor with the spirite, but with theyr blind humaine iudgemēt, which they hold for y^e sceptre y^e sheweth all, euen to God.

But I say, that as our humaine reason by the sinne of our first parēts, is weake, blinde, frenetike and foolish. So is likewise theyr Philosophie. And that because that albe yt after y^e sinne, God left vnto man a litle light of the natural thinges, necessary to the humaine life & conuenient to our miserable state. Man neuertheles, in whom resteth a certeyne pride & curiosyte, wold not content himself with so simple a knowlege. As wher a certeyn Philosopher, geuing him selfe thurtie yeres to studie the knowledge of all the properties of the be, could neuer perfectly attayne his desire. The others haue geuen them selues to searsh the knowlege of al the properties, qualities, vertues and operations of euery sensible thing and not onely of the base and co-

The xvii. Sermon.

ruptible but also of the celestially bodies. **Yea** (and which is more) they haue enter-
 pryed to speake of the Soule, of the An-
 gelles, of God and of the thinges super-
 naturall, In such wise that (passing the
 lymites of theyr small light, & walking
 blindely) eche one hath fabrycate in his
 mynd his owne fantasie, and to the pur-
 pose haue so spoken & wryten euery one
 accordyng to his propre frenesie, wher-
 of is growen so great variete of opinions,
 so many confusions, errours, sectes and
 heresies, that (as saint Jerome iustly cal-
 leth them) the Philosophers are the Pa-
 triarkes of the heretikes, and the fyrst
 begotten of Egypte. And it is an olde
 proverbe, a great Philosopher a great
 heretike.

The naturall reason therfore, that is
 not healed by faith, is frenetike and fol-
 lish, as thou maiest wel thinke whē thou
 considerest the presumptiō, in that it pre-
 tendeth to be the guyde, foundation and
 ladder of the diuine knowledges. Where-
 as it serueth not to rayse the man to the
 knowedge of God, but much lesse ge-
 ueth him cause to confesse with Socrate
 tes that

The xvii. Sermon.

tes that not only he knoweth not, but al-
 so that without the diuine grace he can
 do nothing. Albeyt that that Philo-
 sophie is now so proud, that with the
 suppressing and persecuting of Christ,
 the Gospell, the grace and sayth, it hath
 alwayes magnified the carnall man, his
 light and his powers. And is become so
 frenetike, y^e oneles it be healed by faith,
 it will beleue nothing to be true, but that
 it thinketh good, neyther it is possible to
 persuade him in any trueth, if first declar-
 ed vnto him by his frenetike reasons, it
 be not conforznable to hys blinde iudge-
 ment. Conclude therfore, that Philoso-
 phie lieth lowe in the darke vale of vn-
 derstanding, and can not life in the head
 to the high and supernaturall things, in
 respect wherof, it is vtterly blinde, and
 knoweth not, neyther by experience nor
 reuelation, so that in it, it is impossible
 to establishe the foundaciō of y^e faith. For
 as the feling passeth not the region of the
 sensible things. So likewise can not hu-
 mane reason nor Philosophie passe the
 region of the naturall thinges. The na-
 turall man (as writeth Paule) understan-

The xvii. Sermon.

John. 10

Mar. 8

Act. 7

John. 9

belth not the things of the spirit. And be-
 cause he is not capax, that is perceaueth
 it not, he mocketh and scozeth it. Yea he
 persecuteth, banisheth withstandeth, de-
 nieth and repugneth the myzacles, reue-
 lations propheties, the grace, fayth, the
 holy scriptures, God, Christ & his mem-
 bres. If they heare the Gospel preached
 of a faithfull man, they say he is madde,
 furious or possessed of the deuyl, as was
 sayd of Christ. If of a learned man, they
 saye his great studye hath brought him
 out of his wytte, which also was layde
 to Paule. If of an ignorant, how, saye
 they can he be learned that neuer studi-
 ed letters? And if of a poore wretch (as
 touching the world) they saye to him as
 was sayd to the bozne blind man. Thou
 wast bozne in sinne, and wilt thou teach
 me? And so in effect can in no wise abide
 to heare the things of God. So reade
 the holy scriptures, and thou shalt fynde
 that the carnal wysedome and humayne
 reaso hath alwaies rebelled agaiſt god.
 She is the same that, figured by the ser-
 pent, perswaded our fyrſt paréts to taste
 of the prohibited apple, and that beleued

not

The xvii. Sermon.

not the word of God, & that afterwards taught them to excuse themselves. That made Caim to slea his brother Abel, and that perswaded the worlde in the time of Noe, that the generall diluge or floudde shold not come. She caused the building of the towre of Babel. She prouoked Pharaon to resyst God. She induced the people of God to murmur against him, and to worship the golden calfe, and moued the Gentiles to ydolatrie. It is that harlot that made Salomon lose his wits, and stirred his father to kyll Vria. And finallie, she is the same that persecuted the Patriarckes, Prophetes, Apostles, Martirs, and Sainctes of the olde and newe Testament. Beholde whether she be a wicked soile or not that put Christe on the crosse, and where as Christ crucified is the right wisdom of god, she accounteth it for a meere madnes. Surely there is nothing that hath so much fauoured the kingdome of Antechrist as she, which hath introduced all the superstitious hipocrisies, Ydolatries & euells that haue ben committed vnder colour of holynes. The faith hath not had a greater

L. v.

ennemy

The xvii. Sermon

enemy then the. The Church of Chriſte
was a Paradiſe whiles the ſimple faith
reigned. But taking in hand the ſcepter
of humane reaſon, it is become a confu-
ſed Babylon. And wher as the clere, ſure
and infallyble faith, by geuing light of y
trueth magnifying Chriſt, his grace and
the Goſpell, doth adnichilate or bzing to
nought the fleſhly man, and maketh the
parſon ſymple, pure, immaculate, vertu-
ous & holie. The darke, blinde, deceitful,
frenetik, ſooliſh and heretical carnal rea-
ſon, wyſedome and Philoſophie, cōdemp-
neth & oppreſſeth y trueth. And to pꝛoue
and extolle the errours, perſecuteth, cru-
ciſieth and burieth Chriſt, the grace and
the goſpel, & magnifieth the carnal man
euen to the heauē. All y harlots together
haue not ſo much cozrupted the worlde,
as this onely carnall reaſon, pꝛudence &
faſe Philoſophie. No noꝛ the ſimple ig-
noꝛaunce hath not ſo much confuſed the
worlde as the humane ſcience, wyſedom
& Philoſophie, which maketh men bold,
vniſhamefaſt, hot, lyers, pꝛoude, conten-
tious, frenetike, ſooliſh & wicked. Ther-
foꝛe Paule exhorted the Coloſſians to be-
ware

The xvii. Sermon.

ware of her decept, because (as **God** **Isa. 47** sayth by the prophet Esaye) she begyleth the parsons. For the wyse of the worlde be the most deceaued, most folles, moste wicked and most contrarie to **Christ**.

And it requireth a special miracle to cōuert one of the. Reade the **Christian** histories, and thou shalt fynde that those be they which euermore haue ben the fyrst to persecute the **Gospel**. And they are verry wycked and foolish that will grounde **Christ** vppon **Aristotel**, euen like vnto them that will buyld a Towre vppon a wheaten straw. **Christ** and not the Philosophie is the onely true fōundaciō of his Church and of the true supernatural diuinitie of the which he is the only workmaster, and not **Aristotel**. I pray thee what hath **Aristotle** to do with **Christe**? Many haue enforced themselves to agree **Aristotle** with **Plato**, but they could neuer bring it to passe, because **Aristotle** beginning at y lowest of y sensible things, ryseth in the ende to as high as may be. And **Plato** beginneth wher as **Aristotle** endeth. Cōsidre now how it is possible to agreæ him w **Christ**, though many will
make

The xvii. Sermon

make him a pillar of the Gospell & a ladder to clime to heauen. Let vs therfore repute the sciēces of the world as vaine, being like vnto the harlots, that with their flattering words and false deceipts corrupt the mindes. And let vs consider that if the pziestes of the old Testament were prohibited to take a commune woman for a wife, howe much more the Christian that is all wholly consecrate & dedicate to god, ought to flie and eschewe the vayne sciences & onely seruing himself of the as of most vile handmaydens, to knitte him selfe in spirite and with hart and mind to applie him selfe to that pure and immaculate virgin of the holy Theologie or diuinitie: To the intent that euerlastingly we may render to God all laude honour and glory, by our Saviour

Iesu Christ.

A. D. C. P.

(66)

Howe

The. xviii. Sermon.

¶ How we ought to vse the holy
Scriptures, in attaining the
knowledge of God. The
xviii. Sermon.



The knowledge of the holy
scriptures is not ynough
to proue that we haue suf-
ficient light of God, be-
cause it is possible that a
man maye by his pꝛōpte
memorie attaine the holy scriptures and
their interpretations in his mind, and
by force of his naturall witte, naturally
vnderstand them, and be neuertheles for
all that without faith, spirite and liuely
light of God. For therto it behoueth him
to haue the spirite and supernaturall
light, that God with his fauour do open
and penetrate the minde by his diuine
grace. So that therfore we must not ac-
compte the holy scriptures for our last
end, or for our supꝛeame Queene or Em-
peresse, but for meanes that serue to the
faith, to the spirite and to the true know-
ledge of God, much moze thē y creaturs.
And we ought to serue our selues of thē

Luke. 24

The xviii. Sermon.

John. 5

in diuers wayes, for that they first incitie and teach vs to repaire to God, saying, in him is the chief bounte, go to him, for he is saythfull, and hath promised to make you taste al vertue and goodnes in him. Yea though they do not make thee liuely to knowe God, yet worke they, as the Samaritan did, that sent the Samaritans to Christ, who otherwise made them tast and feele that which the Samaritane had sayd of him vnto them, in suche wise that, whē they returned, they confessed, saying, we beleued not at al by thy wordes, we our selues haue heard & knowe, that this is truly the sauour of the world. And so the holy scriptures do send thee to christ, to thee end that he may opene thy hart, & make y in spirite liuely to vnderstand that which already thou hast redde in the dead letter, that thou mayst say vnto y scriptures, we neuer beleued by the wordes, the which, being without spirite, could not make vs taste liuely the great bounte of God. It is true that by thy wordes we haue been prouoked to go to christ, who, speaking vnto vs in spirite hath made vs to feele in the hart, a more clere,

The. xviii. Sermon.

clere, high and diuine effect of that thou
hast spoken. They erre therfoze that se-
ding them selues of the letter and not of
the spirite, do fire thē selues in the holy
scriptures, and seeke none other light but
that. Yea I say that for one hours studie,
they ought to pray a thousand, and to de-
maund of God the true vnderstanding of
thē. And like as the Diaconistes helde
opinion, the sensible things geueth vs oc-
casion to studie in the booke of the mind
in which (they say) is impzinted al the
verite. So must we consider that the
holy Scriptures do call vs to Christ, in
whome (as Paule sayth) bee hidde all the
treasures of wisdom and knowledge.
This is no lesse then true, that like as if
thou haddest a frende whome thou hast
not tryed (though alwayes thou hast
trauayled to proue him) thou woldest
not inwardely knowe hym for a frende
(though he were euer in thine eye) be-
cause the prose hath not rooted him in thy
minde. So albevt the holy scriptures do
call & exhorte thee to seke god in spirite,
yet is it ipossible y thou shuldest find god
in trueth in y scriptures, if first by spirite,
thou

thou haue him not at the hart.

Rom. 10

2. Cor. 1

They serue also an other maner, that many times happeneth. As where God maketh the spirite with liuely faith to fele a deuine trueth. Afterwards, reding the holy scriptures, thou findest y^e trueth w^ritten that thou hast so conceaued. And ther of resting cōtented, thou confirmest thy self in the faith of that trueth, notwithstanding that it ought to suffise thee, of the first inspiration of y^e holy gost. And so mozeouer because that in Ch^rist is the ende of the law, all the promisses fulfilled and all the prophecies verified, y^e shadows, figures and scriptures of the olde Testament, he that redeth it and seeth all fulfilled in ch^rist, is forced to satisfie himself of the trueth, and to establish him self in faith. For Ch^rist sent the Jewes (that wold not beleue him) to the holy scriptures, as to them that witnessed of him. Afterwards, albeyt that in the Church of God, to be satisfied, grounded & established in the diuine, celestial and supernaturall verite, it behoueth in effect to come to the inward witnes of the holy Ghost, without whome we cā not know which

which scriptures of God be holy & which
 not. Nevertheless, after that by spirite we
 are assured that our holy scriptures be of
 God, we ought to serue our selues of the
 as of a certeyne in fallible and supreme
 outward rule to teache, reprehend, cor-
 rect and exhort the others and to couince
 the that speake against it. For (as Paule
 writeth) amongst the exterior things
 we haue not a more sure cleere, perfect
 and stedfast rule, then this, with whiche
 we ought in spirite to rule al our wordes,
 woorkes, deeds and life.

The holy scriptures moreover shew
 vnto vs (though farre of) our countrey.
 By her we haue light of God of his pro-
 mises & also of his threatenings. And
 they nourish in vs, the faith, hope, charite
 care and other vertues. They comforte
 vs in our troubles, and in prosperite ex-
 horte vs to be temperate. They discover
 the vanities of the world, our miseries
 and the bountie of God. And who that
 studieth the must of force retyze or with-
 drawe him self fro the worldly thoughts
 & settle his minde to mortifie his vices,
 inordinate desires and affections.

D. i.

that

that the studie of the is very profitable
 to the that vniuersely vse it. But it behoueth
 not to studie as the Jewe (who fixeth
 him in the vttermust rinde of the letter,
 which) as Paule saith: killeth, and behol-
 ding Moyses with the face couered, and
 not entering into Sancta Sanctorum, but
 as the true Christiā, to whome is geue
 knowledge of Gods selestiall reygne or
 kingdome, without parables, y with the
 liuely spirite doth penetrate to the liuely
 tast and feeling of God in Christ, behol-
 ding him with liuely faith in the face dis-
 couered, and entring into Sancta Sancto-
 rum, to see with clere supernatural light,
 the high resplendent secretes of
 God. To whome be geuen all
 laude, honour and gloze by
 our Sauour Iesu
 Christ. Amen.

(.2.)

¶ Of thinconueniences that are
 happened and daily happen by the
 abuse of the holy Scriptures.
 The xix. Sermon.

The

The xix. Sermon,



The holy Scriptures of
 themselves be the good
 gifts of God and of the
 holy ghost. Neuertheles
 they may be vsed of vs
 wel or euell, as by expe-
 rience it is manifest. For where as gods
 elect serue them selues of it to Gods ho-
 nour, the reprobate contrarywise serue
 the selues of it to his dishonour, through
 their own fault and not of the scriptures.
 In so much y in respect of their wicked
 malignite it hath perchaunce done hurt
 in some wayes to the world, though at
 lenght, God of his infinite bounte re-
 duceth all things to his honour & glozie.
 For first the scriptures and specially the
 holy Scriptures, haue annoyed the who
 haue been diligent to gather to gether
 manie books, & negligent to studie them.
 Thinking the selues fully learned when
 they haue had their librarie full of books.
 Other some studing, haue not attayned
 to impzinte the trueth that they found in
 theyr mindes, and therfore haue writen
 it in papers, so that, resting most igno-
 raunt, al theyr learning consisteth in their
 writings,

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writings, and loosing the, they also lose
their science. Which was one of the Ar-
gumentes that caused Plato to cōdemp-
ne lettres, saying that besoze scripture
was found, the men were much better
learned then sence, because they were so-
ced to write in theyr mindes that that
afterwards they haue writē in paper. I
passe ouer that many haue cōsumed theyr
time in the dishonour of God, in reading
& writing of things curious and perniti-
cious to the health. And that many trans-
ported of Curiosity, haue willed to see so
many booke that in the ende they remay-
ned confused without frute. As doeth the
feld wheron they cast ouermuch seede.
And of some that by those meanes haue
lost their wittes. But that which impoz-
teth much moze is that they thinke the
true knowlege of Theologie or diuinite
cōsisteth in lettres, which is vtterly false
because they giue not true & liuely light
of y^e supernaturall things that can not o-
therwise be known of vs but by spirite,
reuelatiō, faith, spirituall tast, liuely vn-
derstanding & sure experience. For like
as the Philosopher without experience
can haue

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can haue no knowlege although he beare
in minde all that is wryten, and not ha-
uing practised, he must rest onely in opi-
nion grounded vpon Aristotle, Plato
and the other Philosophers, which mo-
ueth him to beleue they2 wryting to be
true, being neuertheles in very ded more
ignozaunt then is the poore payfaunt or
husband man, that by labouring of the
Earth, without seeking lettres, findeth
the operacion of many naturall things,
that proueth his science to be somewhat &
they2s none, though well they study for-
euer & want experieñce. So likewise one
simple ydeote without learning, if he ha-
ue faith, lyuely fast, & spirituall vnder-
standing of God, is a greater diuine then
all the learned men of the world that be
without spirite. Yea he is a diuine and
they none. For that of the heauēly super-
naturall thinges he knoweth so much as
he tasteth, and experimenteth by faith, &
y^e learned mā hath onely a barraine, ydle
cold & dead opinion which standeth with-
out faith in desperaciō, accompaigned of
euery vice. Nowe therfore it appereth y^e
oft his errour, by thinking y^e true Theo-

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legie or diuinite consisteth in learning,
 there are innumerable inconueniences
 growe, & chesely that many, wanting let-
 ters, and not hauing time to studie, thin-
 king y by other wayes it is impossible to
 become diuines, haue not disposed them-
 selues to demaund of god with meeke hart
 and feruent desire the light of the diuino
 things. And moreouer they haue fledde
 & withdrowe theselues from the intelli-
 gence or vnderstanding of the holy scriptu-
 res, as fro a terrible ruyn, because their
 wise learned and holy men haue persua-
 ded them that no mā may vnderstand it
 but they only that are learned. Cōdemp-
 ning them that wryte in the vulgare ton-
 gue, as if the true diuinite depended of y
 Hebrue, Grcke, or Latin lettres, or of y
 witte that hath wel studied the. Beholde
 nowe therfore whether this be not a
 most raw & wicked opiniō, being the ve-
 ry cause y hath moued me thus to wryte
 in my natural tongue to thintēt y (know-
 ing the true Theologie to be open to eue-
 ry language and to the simple) our owne
 nation shuld not be priuate, who haue
 none other but y mother tōgue. Ther be
 many

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many that, studying the holy scriptures without spirite, liuely faith & supernaturall light, haue not onely not attayned y^e true knowledge of the bountie of God & they² owne p^{ro}p^{er} miseries, but y^e moze they haue studied, the moze, by the drie & dead letter, they are become blind of god and of them selues. Yea vnfaithfull, vnkind, p^{re}ude arrogaunt p^{re}sumptuous contentious and replete of all other vices. Where as the supernaturall true Theologie o^r diuinite, shewing y^e great bounte of God, and declaring in our selues our owne miseries maketh vs faithfull, thankfull, iust, humble modest, gentle, quiet and consozmable.

And moreover they be so blinde that not knowing they² owne wretchednes, they not onely forbear to humble them selues before God, & of him hartely to demaund helpe, light & grace, but also leauing prayer fo^r their studie, & the spirite fo^r their learning, they p^{re}sume to be masters of y^e others as Paule writeth, & Rom. 21
so inflamed of they² science, haue slandered y^e world, where as charite edifieth,
And being cōsequently without spirite, 2. Co 2. 8
they

The xix. Sermon.

they study and vnderstand the holy scriptures according to their owne iudgements, diuersly as their wittes & studie are variable, and euery one according to his fantasie expoundeth them, thinking he hath perfectly and iustly cōceaued them. Wherof are growen infinite sects and heresies. In steade of that, if they had been good and true diuines, and had had the spirite of Gods gifte, they had vnderstand the in treuth and verite, wherof followeth none other but vniōn of faith both in spirite and charite.

Many also beleuing by the studie of the holy scriptures, to attayne true Theologie and perfect knowledge of God, and consequently the chiefe felicity possible to the liuing man, haue geuen them selues to studie the scriptures, and walking by them to ioyne to the supreme felicity of Gods knowledge, because they wanted the spirite, they neither can arrive at the true and liuely light, fast and spirituall vnderstanding of God nor yet to the true felicity. Wherof it groweth that they fall to the batōme of infidelite, in such wise, that they beleue that there is none other light,

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light, faith or diuinite then that their
barreine and deade opinion, nor other
felicitie then that they miserie, and so,
seeming to haue attayned the heygth of
vertues, befoze they haue once tasted of
them, they dispraise them. These and
such other inconueniences are growen
and continually growe through them
that knowe not how they ought to vse
the holy scriptures in suche wise, that by
theyr default, and not of the scriptures,
they haue perchaunce done hurte to the
world. But for that we ought not to con-
demne the letters (as many haue done)
but the men that knowe not to vse them
as they shuld be vsed to the honour
of God. To whome be all ho-
nour and glozy by our sa-
uiour Iesu Christ.

A M C R.

.. ..

If to bee good diuines it behoue
vs to haue the humaine scien-
ces or not. The xx.

Sermon.

L.v.

There



There be many y^e thinke it
 is not possible to attaine
 the perfection of Theolo-
 gie, if first a man learne
 not Gramer, Dialectica,
 Philosophie and Metaphi-
 sica, Yea Scotus Thomas bonauenture
 and suche other. I confesse my self to haue
 been in that errour, & therfore am now
 moued to cōpassiō of them that rest blind-
 ded withall. If it were as they say, we
 shuld be most beunden vnto the inuen-
 tions of those sciences, sins that by them
 we may be good diuines, & without the
 not. And then I pray you if they happe-
 ned to perishe or those authours to be lost
 shuld it not followe that also the world
 shuld lake diuinite? And likewise if the
 learned men in those sciences be onely y^e
 good diuines and consequently Saints
 (the contrary wherof is clerely seen) the
 might well the simple and vnlearned
 people dispaire of all ghostly health, and
 the true and necessary diuinite hang vpon
 humaine sciences. So by that reason
 it shuld behoue vs to say that y^e Apostles
 and in maner all the saints. Yea and the
 blessed

The xx. Sermon.

bleſſed virgin Marie were not god di-
uines, notwithstanding that they haue
taught others. No no: Chriſt neuer lear-
ned thoſe humane ſciences, and yet
was he the moſt excellent diuine. There-
fore we muſt knowe that one humane
ſcience leadeſh vs to clime to an other,
much vnworthie of the name of Theo-
logie or diuinite, but rather to be called
Metaphiſica, the which neyther hath nor
geueth ſo much light of God as can ſuf-
fiſe to our ſaluacion, being a knowlege,
that by force of mannes witte, climbing
the degrees of humane reaſon, may be
attayned.

John. 1

Where as the true and ſupernaturall
Theologie or diuinite is a ſcience of the
ſpirite, a giſte and light that by grace co-
meth from God aboue, in ſuch wiſe, that
not he that hath the preſent witte, hath
moſt ſtudied and is beſt learned, is grea-
teſt diuine, but he that hath faith, liuely
light and vnderſtanding of God, that li-
ueth better and more chriſtianly. And be-
cauſe faith is a giſte of God, and the true
diuinite a ſupernaturall light, not attay-
nable or can not be attained of vs, but
gyuen

Eph. 2

Act. 8

gyuen of God to his elect. Therfore eue-
 rie simple ydeote and ignoraunt of the
 humaine sciēces, may by þ grace of god,
 sodenly become a perfect diuine & chri-
 stian, as in the actes of the Apostles it is
 redde of the Eunucho. It is possible the,
 y a simple olde woman may haue moze
 of the true Theologic or diuinitie, then
 al the learned men of the world. For the
 humaine sciences do fylle our myndes of
 smoke and pyre, & occupie them in such
 wise (that distract with Marta) they be
 not attentive with Marie to receaue the
 knowledge of God. It is seen by expery-
 ence that rather & moze lightly the sim-
 ple haue accepted the Gospell then the
 learned men of the world. Yea wher the
 simple, the ydeotes, the litle children and
 the Samaritanes magnified Christ, the
 learned Scribes & Phariseis persecuted
 him euen to the death of the crosse. And
 whan the world conuerteth, seldome the
 learned men come to the sayth, but haue
 ben euer the last. Ther could none entre
 into Sancta Sanctorum by the olde law,
 but the hygh Byshop. But Christ dying
 on the crosse, hath ouerthrowen the baile
 of

The xx. Sermon.

of the Temple, so that the resplendent treasures of gods wisdom hid in Christ are manifested so openly, that the simple and ydeots, yea the Publicans and commune women haue vnderstanded them. Wherof David speaketh saying. Thy wordes be open, they lyghten & giue vnderstanding to the little ones. That high and diuine wisdom is become so low & open in Christ, that euery simple may vnderstand. For that Christ is not come as an humane man to teache vs letters but is diuinely & spiritually descended to kinde the spirit, light, charite & grace in the hartes of his elect, and so hath he made them to vnderstand, euen to the Childre which magnifie him, saying. Blessed is he that is come in the name of the Lord. And Christ reproveth his Apostles when they letted the Children of coming to him, though now ther be many that wil not allow the holy Scriptures to be had in the bulgare tongue, no: redde & declared to the simple, as if they could not vnderstande them, no: were not bounde to know that which is contained in them. And yet it is certein, they conteine none other

Col. 2

Psal. 118.

Math. 21

Luke. 18

other but pzoofytable & necessary thinge
to the health, and that being of the hol
ghost, those diuine verities be in maner
so expzeſſed, that in what tongue ſueuer
it be wzitten, ſo it be truly declared, and
with pure hart hearde and vnderſtande
they muſt needs edifie without offēding
Chziſt thanking his father, ſayde vnto
Math 11 him. I prayſe thee (father and lord of hea
uen and earth) that thou haſt hidde theſe
things from the wyſe and pzudent, and
opened the vnto babes, not ſoz that they
haue ſtudied, but becauſe it hath ſo plea
Jeremy 3 ſed thee. In this is fulfilled that y god pz
miſed by his Pzophet Ieremie, that euery
to the leaſt of al they ſhould know. Now
behold if they be blinde oz not, that wyl
buyld the true Theologie vppon Philo
ſophie, and vppon the humaine ſciences,
where as Chziſt is the true foundacion,
and vppon him it behoueth to buyld, no
woode ſtraw oz haye, but ſyluer, golde &
1 Cor. 3 pzecious ſtones, that is to ſay, not the in
uencions of man, but the onely true reue
lacions of God. Sainct John Baptiſt, &
not Ariſtotle, was the pzecurſoz oz ſore
runner of Chziſt. It is not poſſyble with
the

The xx. Sermon.

the light of a little burning candell, to
augment the great light of the Sonne, &
lyke wise Chziste can not be clarified by
the humaine sciences. He him selfe saith **Iohn. 5**
that he hath take his beautie, not of men
but of his Father, who sayde vnto him.
And thee I haue glorified, and thee I shal **Iohn. 13**
glorifie. And wilt thou then that Chzist,
which is y light of the world, shuld haue
neede of the light of Aristotle? That their **Iohn. 1**
dye, cold and dead Theologic serueth to
make them proude, to presume of them
selues, to contende & to deceaue the blind
ignozaunt people with perswading them
falsely to repute them for diuines, yea &
to begile the selues, that albeit that they
be darknes in dede, yet they think them
selues to be the light of the worlde, and
therfore humble not theyr harts to pray
vnto God to giue them light. I wyll not
saye that we can not serue our selues of
al the humaine sciences in the honour of
God, yea and of our sinnes, in as much as
of them we may take occasion of vertue.
But I say in dede that they be not neces-
sarie to make vs good diuines. For to
that it behoueth a supernaturall lyght of
God

The xxi. Sermon.

God, with clenness and purite of harte.
And this light we ought euermoze to de-
maunde of God with feruent prayer, we
ought also to seeke the hearing of Gods
wozde, and with humilite to exercise our
selues in studing the holy scriptures, to
the intent, that as true and good di-
uines, we may rendze vnto
God all honour and glo-
rie by our sauour
Jesu Christ.

A M C R.

(.:.)

How a Christian ought to make
his last Will & Testament.

The xxi. Sermon.



It is commonly the cus-
tome of men in theyze
Testamentes, and last
willes to say I leaue, I
geue, without onse saying
I take or carie wyth me,
wherin certes they be farre deceyued,
by cause they take that, which they ought
to leaue

The xxi. Sermon.

to leaue behinde them , and go without
carying that which is very behofefull &
necessary. Wherefoze to the entent they
should no moze erre on that behalfe : I
wold we should conſyder and weigh how
a true Chriſtian ſhould make his will.

Men that be either fooles, mad, phzan-
tike, neyther can, noꝝ yet knowe how to
make a wyl , by reaſon they haue not
wyt to deſcerne good from euill, what is
theyꝝs, oꝝ what is not, what to take, noꝝ
what to reſtoze oꝝ bequeath , noꝝ yet to
whome noꝝ in what maner. And if hap-
pely they go about to make theyꝝ testa-
ment, it ſhould be but vayne and of no ſoꝝ-
te, God attoweth it not as a thing made
of a perſon wittles. Wherefoze he that is
wyllyng to make a teſtament effectuell
(as expedient is to him that wylbe ſa-
ued) behoueth to haue very good ſpiritu-
all iudgement, a liuely fayth in Chriſt,
and an vnderſtandinge and lyght aboue
a natural man, he muſt alſo be the ſonne
and lawfull heyꝛe of God.

And then he may ſaye : I ſounde of
mynde , and redy of ſpirit and remem-
braunce, albeit as touching my fleſh, ſick,

P. J.

make

make my testament, and bequeath sy^{nt}
of all my being and substance to God: he
gaue it to me and also p^{re}serued it, and
of him I recognise to haue it, and so^r it
I render him thanks, I leaue to him
lykewyse the gyftes, graces, benefytes
tempozall, bodely and gostly, that I haue
had, o^r shall hereafter receyue: so^r they
be his, and from him by grace I acknow
lege to haue receyued all, as Paule saith,
what hast thou, that thou hast not recey
ued at Gods bandes, yea so^r as much as
all the slaunders, mysreports, persecu
cions, syckenes, and misfoztunes, which
I haue already o^r shall from hencefo^rth
suffer, and euen death it selfe, I confesse
(by the vnderstandinge that the Lorde
hath giuen me) that they haue bene and
shalbe his gyftes and graces, giuen and
graunted of a great loue so^r my welthe
and p^{ro}fyte: wherefoze as his diuine re
wardes I graunt to haue hadde them of
God, so^r them I thanke him, and as bys
owne I leaue and restoze them to him.

And so^r so much as I can not but ac
knowledge that I haue gone allwayes
backward from him so often as I would
rule

The xxi. Sermon.

rule my selfe by my blynde iudgement,
folyshe wysedome, and deuylishe spirite
neyther dyd so much as go one stepp
forth towarde GOD, but when I was
moued, dzyuen, and thrust forwarde
of his holy spirit. Wherfore I comyt
to the hyghest god my most deare father,
and to his gouernance, all the world and
specially my selfe: in him (as I may) I
wyll helpe my selfe with myne owne
witte, and freedom, namely by making
it obedient to him.

Moreouer if euer I haue spoken or
shall from hence forth utter any word, if
I haue done or shall do any worke, that
is to him plesant, if I haue had or af-
ter thys tyme shall haue thought, desyer
or wyll, that good is, I giue it to God,
and at his handes I professe that I haue
hadde all my goodnes, so that if it were
Gods wyll, to take from me all that he
hathe geuen me, there should in me re-
mayne nothing but onely synnes: those
are myne owne, and all other thinges
be hys.

Thus be my synnes if I should go be-
fore gods ptesence. I were but damned.

R. y.

if I

The xxi, Sermon.

If I were minded to make satisfaction
 I could not, no nor yet any saynte that e-
 uer was, there is none whose loue is so
 great to take my sinnes vppon him and
 satisfye for them, and appease gods an-
 gre saue Christ alone, wherfore to hym
 I bequeth my sinnes, I leue to him my
 pryde, vnkyndnes, vnbelcve, mistruste,
 arrogancy, enuy, wraath, ambition and
 all my innumerable wyckednes: I giue
 to him my euil thoughts, affections, and
 desires: to be short, I make one fagotte &
 boundell of all my offences present, past
 and to come, and geue them to Christ,
 hauing sure fayth, and stedfast hope, that
 he wyll accept them for his owne, and
 hath euen alredy taken them, and for
 them hath satisfied on the crosse, his fa-
 ther layed them on his necke, and he dyd
 not ones agayne saye it, but of great
 loue allowed them for hys, and to con-
 sume and burne them in the flame of
 hys diuine loue, he bore them on hys
 innocent shoulders vppon the crosse, (as
 Peter wytyeth) and so was offered a sa-
 crifice for vs. Now seeing I haue left all
 my sinnes to Christ, and giuen to God

The xxi. Sermon.

my substance, and being, with all other gifts & graces, that he bestowed on me. I remayne naked without eyther good or euell, and truely to say, I am rather nothing. In that I haue restozed to God my being that I had by creation & birth.

But for bicause it is impossible that he shuld saue me without being, and so it is that he will saue me, therfore first I cary with me Christ him selfe, which is my life. God hath so loued me, that he hath John. 3 geuen him selfe to me. For so hath God loued the world, that for theyr sinnes he hath geuen vs his onely begotten sonne. I carie also with me his spirite, y was of his eternal father geue me of his most Gala. 4 royal liberalitie, as wel declareth Paule, where he sayth, God hath sent the spirite of his sonne into our harts wherby we crye and call father, father.

And in that he hath geuen me him, he hath restozed me to my selfe and former being, with a new substance and nature spirituall, so that for the possibilitie of my saluacion, I haue a being: but yet lacke I treasure to discharge my great dettes, and to apere rich in goddes sight, in con-

P. iij. sideracion

The xxi. Sermon.

Consideracion wherof I bere with me Christi-
tes watching, abstinēces, traueils, pray-
ers, persecutions, sclanders, I take with
me his teares, hys swet, his blood, and all
that euer he did or suffered in thre and
thzitty yeres is myne euery deal, & with
lyuely faith I embrace it as for myne
owne. I carpe byside this with me his
patience, meeknes, loue, and all other his
diuine vertues, his giffes and graces, his
treasurs, and all that he hath mereted &
deseruid, his life, passiō, death resurrectiō
and assension be myne, ye al that euer he
hath done or shall from hencefozth do is
myne, & what needeth moze to say, if god
haue geuen vs his own sonne, how hath
not he with him geue vs al things, wher-
foze with fayth I embrace my swete
Jesus for myne own, he is my right wis-
nes, wisdom, raūsom, and holines he is
my strength, he is my spirite, my light
lyfe, hope, & all my goodnes, euen Christi
himselfe in his last wil bequethed me al
y he had of y father, wherfoze he sayth,
entertayn you at my table as my father
had bled me, as my father hath made me
his heyre so now I ordeyne you, I wil
as yo

Rom. 8

1. Cor. 1

Luc. 22

The xxi. Sermon.

as you be my brethren so you shalbe my
folowers: And in another place he saith I
haue loued you, as my father hath loued
me, sithen I am now through Christ so
rich of treasures, vertuse and graces, I
shalbe hable not onely to satisfy for my
dettes, but also to purchase infinite para-
dise, when soeuer they shalbe sould.
Who shalbe now eyther to acuse or con-
demne me, after that Christ hath thus
clothed me with his innocency, rightwis-
nes, holines, loue, with al his vertuse gra-
ces, treasures, merites, and with his
own self, I may wth no lesse boldenes and
suretie, the christ, appeare before God, I
am his sonne, as he is, & heye of heauen,
semblably I am innocēt as christ is now
y^e he hath satisfied for me, & paid my ran-
som, & rewarded me with his innocency,
christ sayd, I hallow my self y^e they also
may be holy euē he is our holines, & we
be his members, wherfore it is possible
for god not to loue me, as it is possible y^e
he shuld not loue christ by reason wherof
Paul saith: who shal deuide me frō y^e loue
of god y^e is in Christ Iesu, it must needes
be y^e he be salued, which with liuing faith

John. 17.

Rom. 8

P. iij.

embra,

The xxi. Sermon.

Phil. 3

Gal. 6

embraceth Christ for his own. And considering that the treasures & merites of Christ are infinite, and able to enriche a thousand worldes, I entend not to cary with me any other merites, or spirituall riches, saue those y^e Christ hath prouided for me, for they be not onely sufficient for me, but also ouer aboundance & vnmesurable. Then shuld I do no small iniury to Christ, if I shuld search to store my selfe by any other meane or shifte, although I might do it neuer so easely, nay rather wth Paule will I rekenne all other things as myze & dirt so that I haue Christ, with whom alone I wil appeare before God, & of & by him will I glory & make boast, yea god forbide, that I shuld make my auant of any thing, saue of the crosse of our lord Iesu Christ of whom onely hangeth al our health. And al beit al y^e saints be rich by meane of Christ, neuertheles, if they hadde meanes of they^r own most plentiuose, and wold geue the to me, yet would I none, my Christ is inough for me, wth him had I rather suffer, the take pleasure and ioye without him. It would be a thing pleasaunt to me, if euery man

shuld

The xxi. Sermon.

Should make prayer to God for me, not because I might purchase, or haue any other treasures then those that I haue of Christ, but that I might by liuely sayth euery daye acknowledge, possesse and embrace, those y^e I haue receyued of Christ, and count then for myne and so enforme my selfe, I my self were it not by Christ, should not know what to aske, for in him is all and with out him all other things be but mere vanitie, only this petition I make to him, that he vouchsafe euery day to geue me light and vnderstanding, that I may haue witte to accounte and take his treasures for mine own. Wherefore if any man will praye for me, let him not tary till I be dead, for then I can no more encrease in light and grace. Let him praye now, that I may grow in faith, and more and more instruct my selfe of Christes riches. I am wel assured that in purgatorie I shall not come, both bycause ther is founde no other purgatorie but Christ in whom at the full be purged and punished al the sinnes of the clected, and also bycause in case there were one, yet Christ not by my merites, but by his

R. b.

mere

The xxi. Sermon

Rom. 3

John. 17.

mere goodnes doth satisfie for all my finnes trespasses, and paynes, & for as much as hope neuer made any man ashamed, nor confounded any persone, that had it in his harte (as Paule writeth) therfore am I sure & certain that he wil saue me without other purgacion. We can not promesse our selues so much of goddes goodnes, no we neuer can behete vs so much, but he will recōpence much moze. I will not suffer therfore that after my life any good be done for me. Truth it is yf I haue any goodes the must I leaue to the poore flocke of Christ, not bycause they shuld praye for me, that am already saued, but for the vse of other that liue, and shal be borne, as Christ dyd, and also bycause the rather they may liue godly, and knowe that they shall neuer lacke that be his, and putte theyr trust in him. To whome be alwayes, honour and glozy thzough Iesu Christ our Lord Amen.

How

The xxii. Sermon.

How we shuld answer the deuell
when he tempteth vs and na-
mely in the ende of our life.

The xxij. Sermon.

(.:.)



The Deuell (as Peter i. Pet. 5
writeth) seeketh alway
to deuour vs but chersly
he is busy at the houre of
deth, by reason the it sta-
deth him in hand so to do
for his owne behoue, and our greater
endamage and harme. Then vseth he all
might, power, sleight, deceyte, and ma-
lice: wherefore I thinke good that we
shuld search how to make him answere
and by the assistance and ayde of Gods
grace to withstande him, & get the vpper
hand of him.

He is constrayned specially whē we
approch nere to our deth, to throw vs in
to y^e alyste & pit of desperaciō, or els to set
vs vp in pryde and presumptiō, if he shal
perceue that thou eyther put trust in thy
selfe, or confidence in thine own works,
he wil not go in hand to make y^e despayre

and

The xxii. Sermon

and mistrust Gods mercy, but rather
stabilishe thee in that erronious opinion
of pryde of thy dedes, on the other side, if
he sele that thou hast al they hope in god:
then will he shew thee on the one partie
the multitude and wickednes of thy sin-
nes, and on y other partie goddes wraath
and seure iustice, he will tell thee how
thou art in a maze and perpleritie not a-
ble to be shaken of, or wonden out of, &
by making the to feele thine offences, or
therwise then euer thou dyddest in thy
health will go about to take out of thy
hart the passion of Christ, and al y great
goodnes, mercy, and loue of god, & finally
to proue thee damned, he will bring for
his purpose euen the holy scriptures.

Rom. 8

1. John. 2

But I will that all his temptacions
serue thee to the honour of god & saluaciō
of thy soule as they do serue y turne of y
elect, to whom al things worke to gether
for theyr wealth, first of al I warne thee,
that thou mainteyn not thy selfe for god,
but admit and graunt all the euill that
he shal reherse of thee and thinke that he
hath not sayed so much, but y it is much
more, and thanke God that now at last
he

The .xxii. Sermon.

he hath be so fauorable, to make thee consider thy sinnes, wherein he bleth the diuell for an instrument, to the entent that by the knowing of them, thou shouldest take occasion to humble thy selfe, and to call Christ to thy remembrance, which to scoure and clense them hath not only reputed them for his owne, but also died for thee vpon the crosse, graunt thou hardely that thou art a grete rybald and noghty, without excusing they self in any wyse, & that thy sinnes are innumerable confesse that thou could neuer satisfie for one alone, and that thou were the most damned sinner of the world if Christ had not deliuered thee, and stil prompte thy selfe with those matters, which may further thee to come in to disperaciō of thy selfe.

But if the diuell wayt te bying the to despayr of Christ, thou mayst in no wyse consent thereto, but stedfastly put thy trust in him, & my mind is that thou say to him thus, if it were good for me to mistrust Christ, thou neuer wouldest haue perswaded me therto but rather haue drawne me from it, wherfore in y thou wouldest put me in minde to mistruste Christ,

The xxii. Sermon.

Christ, thou makest me stronger in my hope and trust.

1. John. 2 Thou shalt say to him, that when he caused iniustly Christ to die, which was an Innocent, he lost al his interpriest & iurisdiction, that euer he had or possible might haue ouer man, and if he procede forth to induce thee to dispaier, be setting before thee thy greate sinnes, I will thee to say to him, goe to Christ, which (as Iohn writeth) is myne attourney and Advocate, he can make y an answer for me, reason there with him, if thou haue any claime or title in me, as thou sayest, doest thou not know y he hath taken my sinnes for his owne, and hath for them made satisfaction most plentuously, therefore hast thou no right in me at all.

Rem. 5 If he chaunce to say his death is not inough to saue thee, answer him, if Adā by tasting one apple w one onely sinne was hable to damne me: how is it that so many holy works of christ, which tasted for my sake of great loue the most bitter death, be not sufficient to saue me. If y disobediet of Adā had power to condemne me, much more y obedience of Christ is strong

strong inough to saue me, yea the gifte of
 Chzist is aboue and exceedeth the sinne of
 Adā, Chzist hath more auayled & holpen
 vs, the Adā annoyed & harmed vs by rea-
 son the light of Chzist is of more force &
 effect the y darkenes of our first parente,
 the goodnes of Chzist surmounteth and
 passeth the malice of mā, and his vertue
 preuaileth aboue our fraylty: one teare
 of chzist hath bene more pleasaunt to god,
 then all the sinnes of y world be displea-
 saunt, Chzist hath be able to do more to
 appeace him, the wee to prouoke him to
 anger, Chzists liuing was more formal
 & ordinarie, then sures was out of ordre
 & frame, Chzist hath done more to the ho-
 nour of God, the we haue done to his dis-
 honour. Wherfore I may wel say, chzist
 that is my wisdom, rightwisnes, holines,
 & redēcion is sufficiēt inought to saue me.

1. Cor. 1

And if haply he shuld say, it is not suffi-
 ciēt for thy saluaciō to beleue chzist, thes
 behoueth to kepe his commaundements,
 thou must loue god with all thy hart, and
 thy neyghbeure as thy selfe and desier
 no2 couet any thinge worldly, which
 things because thou deest not, ergo,
 thou

The xxii. Sermon.

Jam. 2

thou art damned , if sayth only were inough, I also and all the diuels shuld be saued, because (as it is w^riten) even the deuels beleue and feare . They beleue y^e God made and created heuen and earth, and that Ch^rist came, died, rose, ascended into heuen , that he sent the holy Gh^ost, and that he shal come to iudge the quicke and dead, and yet are not we therfoze saued, and that bycause we obserue not his diuine p^rceptes, wherfoze thou also art but lost, he will thus labour to bzing thee vnder the law, to thinke that thou must be iustified not by Ch^rist , but by perfourming and fulfilling of the lawe, to the end that thou shuld despayze.

But I will that thou make answere and say, if thou diddest beleue as by goddes grace I beleue: that is, that God for thy wealth hath created the world , and semblably p^reserueth it , in such sorte that thou couldest seele in the creatures the loue of God , and likewise wold beleue firmly, that Ch^rist came and died for thy sinnes, for to saue thee , & for thy sake and p^rofit, and in like maner of the other articles, thou also shuld be saued, and then,

The xxii. Sermon.

and the, when thou haddest a liuely fa-
ling, of y goodnes & loue of God thou wol-
dest loue him, & thy neighbour likewise,
& being rauished into god woldest begin
to set little store by the worl, das all good
Christe men & women do. If it fortune y **Deut. 27**
he say, he is cursed that kepeth not & ob-
serueth the law, wherfore thou art one of
myne, say to him agayne, for that cause **Gal. 3**
Christ died on y crosse, for to deliuer me **Rom. 7**
from all curses, & in somuch as I am all
ready of Christ I am dead to the law.

Agayn if he reply saying, wher be thy
works, wherby thou trusteth to be saued,
answere, I trust not to be saued by my
works, for they be such y if I shuld haue
regarde or respect to the, I feare me to be
damned, yea I were surely ascerteyned
of my danacion. I hope oncly to be saued **Rom. 8**
by Christ, & his works, which be myne
owne, and so much rather myne, then
they I dyd my selfe, as that the spirite of
Christ geuen to me is moze entier to me
then myne owne life or any other thing.

Further if he shuld endeuour to proue
thee to be none of the elect, by reason of
the innumerable, & outragious sinnes
D. j. that

The xxii. Sermon.

Rom. 8

Rom. 8

that thou hast committed, for prosperities,
or aduersities thou hast had, for the great
evils wherein thou art found at thy death,
or for the temptaciōs thou hast susteyned,
saying, that God preserveth his elected
frō the like evils, make him answer and
say: rather doth God pradiſe them in di-
verse such maners, albeſt of euery thing
they be certified to the honoꝛ of God, thou
shalt moze euer say to him thus. I geue
moze credite and trust to Chriſt, which
when he was dead for me on the crosse,
tould me I was saued, then to thee, that
art alwayes a lyer and father of erroꝛs.
I will thou tell him, how thou geuest
moze faith to Chriſt alone, the to al y re-
sons & autoꝛities of the woꝛld: thou may
byſide this say to him, the spirite of God
bearith witnesse to my spirit, y I am the
sonne of god, & to him must I rather tru-
then to thee, whe he shal say, if thou wer
the sonne of God he would not leaue the
in such punishments, as thou art in, bu
wold giue thee some release and calme.
Answer him, In case it were as thou
sayst Chriſt shuld not haue bene y sonne
of God, ſithe on the crosse he had no com-
for

The xxii. Sermon.

fozt, noz sensuall tast oꝝ feling, so that he
sayd, my God, my god, why hast thou foꝝ
saken me: it suffiseth to me that he shew
ith me so much fauoure, foꝝ I am con-
tented with all y^e pleaseth him, as Chꝛist
also was, yea in his suffering, he felt ex-
cedingly the infinite loue of the father.

Beside these if he say: thou art y^e sonne
of Adam, ergo thou art acursed. Answere
thou thus: I am blessed agayne by being
boꝝne of God, & by meane of that blessed
seede Chꝛist, as God long agoone pꝛomised
Adam when he sayd. In thy seede all na-
tions shalbe blessed, thou shalt tell him:
how thou art dispoiled & bereft of y^e olde
Adam, and clothed with Iesu Chꝛist as
Paule teacheth and aduertiseth thee.

What tyme as he shal declare to thee
that Chꝛist is wꝛoth, angry and sharpe,
make him answer howe Chꝛist is
not surh one, foꝝ he is the health and
hope of sinners, and whilest we be in
this life pꝛesent he is vttered to vs pittie
full, swete, and our Iesus, that is,
our sauour, and albe yt he seeme to speke
sharpe and cruell woꝝdes to the wo-
man of Cananye, yet in heart he gaue

The xxii. Sermon.

her confidence and boldnesse, and sheweth
him self to her full of sweetnes & loue. In
deede at the daye of iudgemēt to the dam-
ned shal he be shewed angry, and wꝛath-
full, but in the meane time till that day
while we be here in this pꝛesent life, he
is shewed pitiousse to all, and pꝛincipally
to the great sinners.

And if it so were that he wold say thou
art not truly confessed, noꝛ hast reherſed
al thy sinnes, and the circumstances of y^e
same, ne hast examined sufficiently thy
conscience, noꝛ yett hast not that pure per-
fect great, & vnſayned ſorrow ſoꝛ thy sin-
nes that thou of dutie ſhuldeſt haue, thou
hast not ſatiſfied ſoꝛ thoſe ſo great an vn-
numerable dettes, that thou haſt to waite
God, make him this anſwere and ſay
thou art a ſeruaunt and not a iudge: or
to ſay moꝛe truely, thou art al ready iud-
ged and condemned, ſeing thou beleueſt
not in Chꝛiſt, & woldeſt thou iudge me
trouble they ſelfe no longer in pꝛouing
that I haue failed in all, ſoꝛ ſure I am
and fully I beleue to be ſaued, not by my
woꝛkes by reaſon they be vnperfect, no
yet by the woꝛthines of my ſaith, ſoꝛ I am

John. 3

tha

The xxii. Sermon.

that also I am not perfect, bycause I beleue not with so great a faith as I ought, but I beleue I shalbe saued by Christ, & not by my woꝝks.

He wil say: thou art not woꝝthy to be saued, say thou to him foꝝ a full answer: the vnwoꝝthy be saued so often as they acknowledge theyꝝ owne vnwoꝝthynges, go hartely foꝝ helpe to Christ, by whose meane they be come woꝝthy.

Where as he shall lay to they charge that thou art one of y^e woꝝst of y^e woꝝld: say to hym on thys wise our infirmities be but small in comparayson of the infinite merites of Christ, and of the incomprehensible mercy of God: and the moze great that my sinnes be & without number, so much greater shalbe his gloꝝy in deliuering me, and I with so much the greater trust pray as that if he wil heare me, it shalbe moze to his honour & gloꝝy. And wheⁿ I consider and call to remembrance y^e my swēte & louing bꝛother Iesus Christ the sonne of God, which foꝝ my sake died on y^e crosse, & would agayne innumerable times foꝝ me, if need were, and that I am his owne foꝝ so many causes,

D. ij. ses,

ses, and that he may determine of me after his owne mynde. For so much as his father hath geuen him full power in heauen and earth: when I consider this, I say, I can in no wyse dout of my saluation.

If he este sonnes reason thus, thou hast done no penance for thy sinnes, and were on this maner: that can I neuer do, yf I should alway stand in the fyre. Christ hath done that for me on the crosse moreover, Christ is myne, the father hath geuen him to me with all his merites, all the good workes, that euer he dyd are myne, wherfore I may with his deuine riches, and treasures satisfie for all.

After this maner I wold thou shuldest answer him, whē soeuer he setteth afoze the thy sinnes, and infinite dettes, that thou oughtest to God for the benefites, thou hast receyued with diuerse and sundry byces while he tempteth thee, but specially with desperacion, wherwith he tempteth euē the saints, he will put thee in minde and mistrust that Christ hath forsaken thee: but make answer that he neuer forsake persone that trusted in him,

him, but bycause he wold forsake none of vs, he was mynded to be forsakē him selfe on the crosse, and if he should at any time forsake and refuse vs (the which is a thing impossible) it should be for more glory of God, and we ought not onely to be contented, but also to take it for a singular priuilege and prerogative. It be-
houeth vs to stand strong in the fayth, and thinke that afoze God the passion of Christ can do more to cause him to loue vs, then our sinnes can procure his hate toward vs, we hadde neede to be well armed with spirite, faith, & grace, for learning sufficeth not to know how to aunswer, & wit thou wel that Christ was tempted, and specially at the ende, wherfoze he sayth: the Prince of this world is come, but he hath gottē nothing of me.

John. 15

And if he can not with these armour hurt the, he will turne ouer the leafe, and say thus, and all bycause to deceaue thee, go to thou haste already vanquished me, I was mynded to bring thee in to desperation, but I colde not, thou arte

D.iiij. saued,

The xxii. Sermon.

ses, and that he may determine of me after his owne mynde. For so much as his father hath geuen him full power in heauen and earth: when I consider this, I say, I can in no wyse dout of my saluation.

If he este some reason thus, thou hast done no penance for thy sinnes, answere on this maner: that can I neuer do, yf I should alway stand in the fyre, Christ hath done that for me on the crosse moreouer, Christ is myne, the father hath geuen him to me with all his merites, all the good workes, that euer he dyd are myne, wherfore I may with his deuine riches, and treasures satisfie for all.

After this maner I wold thou shuldest answere him, whē soeuer he setteth afoze the thy sinnes, and infinite dettes, that thou oughtest to God for the benefites, thou hast receyued with diuerse and sundry byces while he tempteth thee, but specially with desperacion, wherwith he tempteth euē the saints, he will put thee in minde and mistrust that Christ hath forsaken thee: but make answere that he neuer forsoke persone that trusted in him,

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D. iij. saued,

2 Cor. 15.

The deuill
is a lyar.
Iohn. 8

saued, and by and by wil the angels come
to fet thee, we wil apere to y like an an-
gell of the light, and say to thee as he did
saint Hylarion, hast thou serued God so
long, hast thou done so many good dedes,
so greate penance, geuen so many good
ensamples, saued so many soules : and
all beyt thou hast comitted sinne, yet art
thou confessed of them, thou hast done pe-
nance, thou hast take pardones, thou hast
gone for indulgences, thou kepest the co-
maundements, & beside these done many
voluntary woꝝks y thou wast not bounde
to do, wherfore why shuldest thou feare,
thou shalt be safe and sure, if thou be not
saued, then shall none be saued, yea thy
good woꝝks be ouer pluse, moze the suf-
fiseeth, which thou may sell or geue to o-
ther, which if thou do not y Church of Ro-
me shalbe thy heyze, & thou shalt enrich
theyꝝ treasoꝝy of indulgence, what fereest
thou therfore: hast thou haply gone a no-
ther path or way, all beyt thou haue ad-
mitted sinnes, yet seest thou not how thou
art wel disposed at the last, onely stand
stoutly in the trust of these thy great and
many good woꝝks, suffer this sicknes, &
death

death for the remission of thy sinnes, and thou shalt be more then saued, onely ofte remember thy selfe, of thy good woꝝkes. Then it is expedient for thee to say thus. Thou wouldest that I shuld trust in my woꝝkes, & I haue no feare of being damned, were it not for my woꝝkes, I geue thanks to my lord Christ Iesus, which hath geuen me the grace to count my woꝝkes for a thing of nought, & for such, that euery one of them I deserue to be punished, thou magnifiest my woꝝkes, to draw me backe from the confidence of Christ, but by gods grace, thou shalt not be able to do it. I finde that I am vpon a litle bourd in the sea tossed with mighty windes, and haue embraced & beclepped a strong piller or rocke, & thou councelest me to leaue it, and to sticke to the rotten things which if I shuld do, y winds wold cary both me and them in to the sea, rather I will perish with Christ which is a thing impossible I then liue with owte him, no I can not put my trust wholly in Christ onels first al to gether I dispaye of my selfe and myne owne woꝝkes. Wherefore it is necessary y we dispoile

our selues of al trust in our own woꝝks,
 and by fayth and hope, cloth vs and arme
 vs with Christ and in him put our hope,
 & although we haue not that great faith,
 yet in no wyse ought we to despayze, be-
 cause if at the first he do not, yet at lēgth
 he giueth it to his elected at theyꝝ death,
 as the pꝛophete Abacucke told afoꝛe-
 hande, when he sayde, Lorde when they
 shalbe nere to the death at the latter
 ende, betwene this waye and the other,
 thou wilt make knowen to them Christ
 and his great benefytes, and wilt o-
 pen to them the bosome of thy gra-
 ces by Iesu Christ our Lord.

Amen.

¶ How answere is to be made at
 the iudgement seate of God.

The. 23. Sermon.

¶ Felon or guyilty parson that can-
 not flye, but of necessitie must a-
 peare at the Sessions, Assyse, or
 laweday, afoꝛe the barre, picketh
 out and choseth him foꝛ his ayde & suc-
 cour,

our, Attourneys, protectours, and Coun-
seylours, and goeth deuising how he may
be defensed, namely in a matter touching
lyfe and death : which thing it standeth
vs in hande more to doe . In so much as
that we being ful of synes, must appeare
afoze the high iudgement seate of Gods
iustice, and when iudgement by desyni-
stie sentence is giuen againste vs , we
shall lose Paradise, soule, grace, god, and
all goodnes wythout recouery , and be
throwen into the deepe pyt of hell, there
to remaine & abyde in fyze euerlastting-
ly. Wherfoze me seemeth it were expe-
diēt to imagine what way to take, what
answer to make w^o what reasōs to arme
vs, that we may haue y^e matter to passe
on our syde.

First of all an vndoubted matter is
it, that we all haue sinned in Adam, and Rom. 5
beside y^e originall sin haue innumerable
actual, ne cā be saued, onles first we be
absolued & forgiuē, & that must needes be
whylest we be in this lyfe, for afterward
is no more redēcion at all. To the glut, Luke. 15
ton was denyed one drop of water.

Wherfoze necessary it is to know y^e
there

Heb. 4.

there be two iudgement seates of God: the one is of ryghtwysenes, the other of mercy, grace, pytie, goodnes, loue, sweetnes, and lyberalitie: as Paule speaking of this last sayth. Let vs go boldly to the trone and bench of gods grace, at the first bench sitteth god, and Chzist kepeth residence at the second. Now as for the sinners, if they wilbe saued they must go al to the bench of mercy to aske and cal for pitie, & not iustice, for fauour & straight reconyng, bicause we haue all bene vniuste, and with all our ryghtwysnes, and good woꝝkes be not able to withstande Gods rightwisenesse, wherefoze Dauid

Psal. 143 said. Lord, none can be iustified in thy syght, if ther thou wylt see a reconyng,

Psal. 129 in a nother place: Lord, if thou wilt punish our iniquities, who shalbe able to abyde: and Iob sayth, I know that man

Iob. 9, can not be iustified if he stande face to face afore God. And in another place,

Iob 15 what thinge is man that he should be cleane: the heaucns be not cleane in his

Jeremy 2 sight. And Jeremy wytyeth thus. If thou wash thee with nytrus thou shalt neuer theles be stained. And Esaye sayeth: our ryght

The xxiii. Sermon.

rightwysenes be lyke the clothes of an
uncleane woman: & Salomon witnesseth
the same, saying, who is he that can saye Eccl. 20. 20
my heart is cleane, I am pure and inno-
cent from sinne, wherfore sayeth God by
Ieremy, why wyl you strue with me in
iugemēt: As though he shuld say you are
fooles, if you think your self able to with-
stand y iustice of God, seeing your right-
wisenes is uncleane, & that somuch un-
cleaner, as that not onely the woorks, but
also the very inwarde thoughts, affecti-
ons, and desires shalbe examined, and
tryed, therfore sayth God: I wyll search, Sophe. 1
trye and proue, Hierusalem, with lan-
terns: it is most profitable therfore to go
to the bench of mercie, and saye with Psalm 15
Dauid, Lord, I shall come afoze thee, not
with the multitude of my woorks, but
of thy mercy, and in case thou be summon-
ned and called to the trone of iustice, ap-
peale to the other bench of mercy, for as
from the iudgement of a lord subiect to
the Emperour a man maye appeale to
Cesars iudgement seate: so may a man
appeale from the bench of iustice to the
trone of mercy as to the higher court. In
asmuch

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James. 2. as much as Iames writeth mercy excell-
eth iustice: it is sene that Ezechias, after
4. Reg. 2. sentence was giuen vpon him at þe bench
of iustice, bycause he appealed to þe other
Throne of mercy, had graunted to him,
that he shuld liue fitene yeres longer. And
2. Reg. 12 Dauid by appealing to mercy caused the
sentence to be reucked, which was giue
Mat. 8 that he shuld die. And what time that
seruaunt, of whom the gospell speaketh,
sayd, haue pacience with me and giue
me respite: he appealed to mercy and
was herde. In like maner is it and hath
ben of all sinners that be saued.

Now must we do in the same wise, I
meane whē we be cited to the court of iu-
stice to reder and yelde an accompt, then
must we appeale to mercy, and say: we
be dead thzough Christ to the law, and
Rom. 7 therfoze to iustice also, which iudge after
the lawe are we dead, then hath iustice
no iurisdiction vpon vs at all, no though
it were the greatest sinner of the world:
say thou to God, I am Christes, thou ga-
uest me to him, as Christ saith: they wer
thyne, & thou hast giuen thē to me. Moze-
John. 17 ouer Christ hath redeemed me, therfoze
am

The xxiii. Sermon.

am I his for many causes, I wil therfore
stand to his iudgement: thou hast giuen **Maib. 18**
him all power in heauē and in earth as
he himselfe sayth: to me is giue al power
in heauen & in earth, wherfore he may
do with me the thing that liketh him, &
as to him semeth good, he is my iudge as
Christ him selfe sayth: the father hath **Exod. 19**
giuen all iudgement to the sonne, it is
therfore his dutie to iudge me. But as in
another place he sayth he came not to
iudge but to saue the world, say therfore
to christ: do thine office. saue me, for thou
camest, and thy father did send thee for y
entent, I feele all redy thy voyce, & in my
hart thou saiest to me, y because I trust
in thee, thou wilt saue me, alreedy by thy
grace haue I put in thee my confidence **John. 12**
and hope, and he, that beleueth in thee ca
not be damned, saue me therfore accor
ding as thou art bounden by a couenaunt
made. And albert thy conscience accused
thee, and al the deuils beside layed to thy
charge, yea though iudgement were giue
agaynst thee: yet so long as thou art in
this present life, it is alway lawfull to
appeale to the mercy of God.

And

Esai. 38

And if it were so, that by force thou should be drawn to the court of iustice, crye out with Isay, and say to Christ: O Lord I suffer violence, make answer for me, help me, forsake me not. I chose and will haue thee for my attorney and speche mā: not because thou shuldest defend my iust accōptes & true rekenings, for I haue none such, but to thēt ent thou shuldest take my sinnes for thyne, & reward me with thine innocēcie, holynes, and rightwisnes. Thou hast already satisfied for me on the crosse and appointed me by adopciō to be y sonne of god, wherfore I can not be damned, no not one shalbe found that dare accuse me, being one of goddes elected.

Rom. 8

Colos. 3

Moreover if thou be minded and willing to appeare without daunger at the bench of goddes rightwisnes, dispoyle first thy selfe of the olde Adam, & appa-
rell thee with Christ (as Paule exhōrteth vs,) & thou shalbe safe. For in somuch as thou hast embraced him for thyne owne, thou cāst not be dāned al though thou haddest committed all the sinnes of y world. As a woman great with childe cā not be punished, no

Apoc. 3

The xxiii. Sermon.

punished, no more can thou. if thou haue
Christ in thy hart, or rather (as Christ
sayth) he that beleueth in the sonne is not John. 3
iudged he is so assured of his saluacion,
that there nedeth no examination to be
had of him, he is one of Christes me[m]bers.
and hath his spirite, wherfore he can no
more be damned then Christ, bicause he
is knitte to him by liuely faith.

If it be so that God wold make there
with thee a reckening, say to hym how
thou hast made it with Christ, for as he
put on Christ all our iniquities & sinnes
(as Esay sayth) & with great loue accepted Esa. 53
them for his owne, and bound him self
to make satisfaction for them. Wher-
fore thou shalt say, Lorde if thou hast
any reckoning or matter against mee,
make it with Christ he knoweth well
how to answer and can declare that he
hath satisfied for them.

In case be that any must be dāned for
the sinnes I haue done, it is Christ, that
must be damned, and not I good Lorde,
for albeyt I am he that committed the,
neuerthelesse Christ bounde him selfe to
satisfie for them, and that by consent and

The xxiii. Sermon.

good will of his father, wherfore w
 soeuer beleueth lively in Christ, is
 together safe and sure. Beside this if
 would needs make y^e audite & accom
 with vs, & would say: I am not conte
 with Christes satisfaction for you, I
 that your selves make recompence
 that you haue offended (which is a thi
 impossible (alredy frō the beginning
 is contented, & hath accepted that diu
 sacrifice of the vndefiled lambe Ch
 Jesus, which died on the crosse to be ob
 dient to his father (as Paul hath writte
 alredy is the right wisnes of God sat
 fied by Christ moze thē sufficient, we
 alredy reconciled with god, and made
 sommes, and so consequently his hey
 he hath alredy geue v^r paradise, and lo
 God hath onse giuen a gifte, it neuer
 penteth him: wherfore the gift can not
 called agayne bireason god is not cha
 geable, I neuerthelesse although (as
 sayd) he shuld say: I will that thou t
 selfe satisfie. Answers him on this wi
 lord if I wer as dere beloued to thee,
 is Christ, and had done and suffered
 uingly for thy honour, all that Christ d

Phil, 2

Rom, 11

The xxiii. Sermon.

who
is all
if god
myte
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I wil
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Christ
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uer re
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chaun
(as I
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s wise
thee, as
ered lo
rist did
and

and suffered, in this case woldest thou
not holde thy selfe sufficiently satisfied
for me: in case he graunted therto, thou
shuld make him this answer, the is it al-
redy done, for in that Christ suffered I
my selfe suffered, by reason I am chan-
ged into Christ, yea the true christians,
that haue Christ in theyr harts (as Paul
sayth, let Christ dwell in our harts)
may pittiously lamēt and complayne to
of god, and say to him: thou hast punished
vs moze bitterly the we haue deserued,
considering that we offended and not
Christ, reason would thou shuld haue
punished vs, our will, and oure lyfe and
soule, and not that innocent and vndefi-
led lambe Jesus Christ, and thou hast
punished Christ, which is the life of my
soule, the heart of my heart, the spirite
of my spirite (as Dauid sayth) God my
fleshe and my heart, God of my heart,
(as thou shuldest, if my death had not beene
enough for my sinnes, turned me into
nothing, and letten alone that inno-
cente, and iuste Christe moze deare
and intier to me then myne owne soule,
wherefore I feele moze that, that he
P.ij. suffered

Rom. 8

Psal, 73

The xxiii. Sermon.

suffered for me, then I should haue felte, if I had suffered all the torment possible on myne owne body, but well wist thou, that I could not by reason of my frailty, abyde and suffer all that I had deserued for my sinnes, & therfore thou chose that myghty and strong Christ to suffer for the in my stead, and mozeouer hast set him in my heart to the intent that I should not onely feele that he suffered, but also that he might geue me strenght to be able to suffer.

Gal, 2

Thou mayst also say : Lord albeit I haue sinned, I am regenerate and bozred agayne by Christ, I am no moze the man that sinned, but I am a new creature: wherfore thou cast not iustly punish me, bycause that spirite of myne, that sinned, is dead, and Christ lyueth in me. I liue no longer my selfe, but Christ in me, punish, kille, and turne to nought that spirite of mine, that wil of mine, spoile from me that olde Adam, that sensualite, and all that in me hath sinned : and punish not me, sithen by the new spirite, that I receiued of Christ I am his most innocent creatur, moze ouer thou Lord hast geuen

me

The xxiii. Sermon.

me Christ with al his diuine treasures Rom. 8
and graces, and that to be moze surely
mine, the I am my self, and in so much
as he is myne entier I am able to satisfie
for all my dettes.

What fearest thou the O sinful soule,
seest thou not that, as y blood of Abel cried Heb. 2
for vengeance, so this blood of Christ cal-
lieth for mercy and he can not but must
needes be herd, one abisse calleth on ano- Psal. 42
ther I meane the bothomeles abisse of
my sinnes hath neede of y abisse of Chri-
stes passion, & the abisse of Chrestes pas-
sion calleth to the abisse of the mercy of
God, say therfore to Christ. O lord make Psal. 10
thy mercy marueylous and wonderfull,
thou sauest the y trust in thee: cry, saue
me for thy mercy sake: take and embrace
thyne the rightwisnes of Christ, & then
can I be contented thou say. Judge me Psal. 7
Lord according to my rightwisnes. Let
euery mā therfore go to the court of the
mercy of God, and if we be called to the
barre of iustice, let vs apeale all wayes
to mercy, & see that neuer a man appeare
before the throne of iustice except fyrst
he be clothed wyth Christ through faith

The xxiii. Sermon.

and then he may be presented boldly, as
he that is armed with innocencie and
truth may be presented afore any place
of iudgement. And God shall accept the
for rightwise. To whom be all honour
and glory through Iesu Christ our Lord
A M E N.

¶ By what meane to come to
heauen. The xxiiii. Sermon.



Experience proueth that e
uery creature hath natu
rally a desire & appetyt
to resorte to it owne pr
per place, and mansion,
namely man, bycause

is the most souereyne creature of all
ther and for so much as our natie cur
trie is not here vpon the earth, but
heauen is our place of reste (considerin
that all men haue this desier to go
heauen) I take it to bee expedient
weygh and ponder how we may
thither.

God hath geue vs Christ for on one
mirrour, glasse, rule, squier, Maister

Hebze. 13
Colo. 1

and Guyde: wherfoze whoso is willing
to walke thither I meane to heauē, must
go the same path, that he hath gone and
troden befoze vs, by cause he knoweth
the way most perfectly, and taught it to
vs without any gile as wel by hys exem-
ples, as by his words, therfoze he that
entendith, to go to heauen must folow
him. And first as he being in the shape
and fourme of God was not proude, noz
an arrogant vsurper, noz ascribed to him-
self that he might conueniently haue
done: but contrariwise, was lowly hum-
ble, of no reputacion, and toke vpon hym
the shape of a seruant, o2 rather of a sin-
ner, and God layed on him all our wic-
kednes, ye and most louingly admitted
and allowed the for his owne, as though
he had committed them himselfe.

Phil. 2

Isa. 53

Now in like maner, a Christen man
being alredy regenerate and bozne a-
gayne by Christ, and grafted into him
by a liuing fayth, cometh downe from
heuen, that is from his owne pryde, and
false excellency, for (as Christ saith) John. 3
no man goeth vp into heuen, but he
that cometh downe, that is the sonne
P. iij. of man

The xxiiii. Sermon.

of man and his members, wherfoze by
and by as a Chriſten man hath a lively
light, taſt and feling of Chriſt, & his great
benefit he is humble, counteth him ſelf
of not value & nothing in his reputacion:
foz when he ſeeth by diuine influence, the
mekenes of Chriſt, his liberalite pacien-
ce, loue, goodnes, innocenſy, with other of
his vertues, he is of ſozce conſtrayned to
feeſe his owne pride, vnkindnes, vn-
patientnes, wickednes, vngodlines, & his
other iniquities. And as God put vpon
Chriſt al our ſinnes, & he with moſt ten-
der loue receyued the: ſo will this Chri-
ſten man aſcribe to himſelfe al the offen-
ces of the world: by reaſon that he per-
ceiueith, that if God had withdraue from
him his grace & had not bozn him vp, but
miniſtrid to him occaſiō and oportunitie
to offend, ther hadde not bene a ſinne
al the world but he had done it, wherfoz
he wil attribut to him ſelfe all, as though
he hadde committed the in deede, ſo that
all beyt in Chriſt and by Chriſt he per-
ceiueith him ſelfe innocent and ſafe, not-
withſtanding of him ſelfe he taketh
that he is moſt damned, and greatiſt ſin-
ner

The xxiiii. Sermon.

ner of all the world, and is forced to say
that (which Paule speake long a goe)
Christ came into the world to saue sin- i. Tim. 1
ners, wherof I am one of the chiefe.

The second act of Christ was, that,
after he was thus humbled, clothed with
our frayle nature, borne, and shewed
forth to the world, he liued all to gether
for his neyghbour, and sought onely the
glozy of hys father, and saluacion of his
b:ethern, without any regard or respect
to himselfe, (and cause why is) for that
he was so full of loue, grace, fauour, John. 1.
truth, godlines, and all light, vertue, and
perfection, wherfore considering he had
no neede to enrich himself, he liued holy
to the welth and benefite of others, as
Paule saith: Christ hath not pleased him Collo. 3
selfe he was inflamed in such wise with Rom. 15
a feruent desire to saue the world, for
the glozy of his father, that he being
cleane swallowed vp in god, had no mind
nor consideracion of him selfe. Nowe in
semblable sorte that true Christen man,
that seeth himselfe the sonne and heyre
of God, as Lord of al studieth, not to liue
to his own vse, but is wholly bent to the

P. v.

bene:

The xxiii. Sermon.

benefiting of his brotherne for Gods glory, and being as it wer chaunged into theyr nature, seeleth all theyr good and euill, as Paul dyd.

Next ensueth the thyrd acte, that lyke as the worlde persecuted Chyste, so it pursue him, and that bicause in sauing his neyghbour and seeking the glory of GOD, he anaunceth and sette forth the grace, the Gospell, and the great mercy of God: thrusting downe, submitting, throwing downe to the ground, and making nothing of man: and bicause the worlde repyneth at thys, therefore immediatly foloweth persecucion, in lyke case therfore as the whole lyfe of Chyste was one continuall persecucion, bicause it was godly, so chaunceth sytely and agreably to a true Christien, that magnifieth the great benefit, which we haue receiued by Chyste. Which thing is open and manifest in sundry places of **Act. 45.9** the Actes of the Apostles, for immediatly as the Apostles hadde preached the Gospell, they were pursued, and so the case goeth in thys our tyme. Moreover as Chyste was done (on the crosse, from whence,

The xxiiii. Sermon.

whence, he would not come downe, although in scozne it was sayed to him, that if he wer the sonne of God, he shuld come downe of the crosse, and they wold beleue him: but bicause he was y sonne of God, he would not come downe but abyde there, and with his owne death make perfect our saluacion: in like manner also a Chzisten man must be transformed and chaunged into Chzyst crucyfed, so that with Paule he may saye **I Gala. 3** am crucyfed with Chzist, in such wyse also knit to him on the Crosse, that nothing is able to parte me from the loue of GOD, which is in Chzist Iesus. **Rom. 8**

Furthermore as Chzist dyed on the crosse, so a Chzisten man that liueth in Chzist, dyeth to the world in such sorte, that he passith not of riches, honour, dignitie, kynred, frendes, worldly pleasures, or prosperitie, considering that he seeth by faith that he is safe, happy, and sonne and heyre of GOD, yea even as Chzist was buryed, so is he, so that the world counteth him not only for a thing **Rom. 6** dead, but rottē, stinking & lothsome, wher **Gala. 3** soze he must say with Paul, the world is crucyfed

the xxv. Sermon

Rom. 6

crucifyed to me, and I to the world. We
besyde this must ryse with Chziste in
newnes of lyfe, lyuing after a nother
maner then he dyd befoze that he was
regenerate by Chzist, bicause he is be-
come spiritual he liueth to þ glozi of god.

Collo. 3

And thus fynally with Chzist he as-
cendeth into heauen standinge, as tou-
ching his thoughts affections, & desires,
aboue in his celestiall cuntrey, so that he
saye with Paule, our conuersacyon is in
Philip. 3, heauen, where he enioyeth and taketh
pleasure and comfort in God. To whom
be alwayes all honour & gloze, thzough
Jesus Chzist our Lord. Amen.

¶ How God hath satisfiied for our
sinnes, and hath purchased Pa-
radise for vs.

The. 25. Sermon.



God by his absolute and
free power might haue sa-
ued vs without any satis-
faction at all: In as much
as the iustice of God is
contented and pleased of all that is lyk-
ing his good will: neuerthelesse he hath
ap.

appoynted frō euerlasting by his diuine
 mynde and wisdomē, neuer to saue sin-
 ner, oneles first he were fully satisfied,
 and sethen he perceyued that we could
 not doe it our selues, he was minded to
 sende into the woꝛlde his sonne to make
 foꝛ vs satisfiacion, and layed on him the
 iniquities of vs all, as Claye wrote. And
 he right louingly, although he were a ve-
 ry innocent, toke them foꝛ his owne, and **Claye 53**
 was contented to satisfie foꝛ our offen-
 ces, to suffer that we had deserued, & dye
 vpon the crosse, according to his fathers
 wyll, as Paul wytyeth, he toke our infir-
 mities foꝛ his owne, and he hath boꝛne
 our iniquities and miseries, by reason
 he came into the woꝛld as though he had
 ben an offender, he toke a symilitude of
 sinne to serue our turne on the behalfe of
 our sinnes, and as though we had bene **Math 24**
 most innocent, and he committed all the
 sinnes on his wil was to go alone to the
 death, and therfoꝛe sayed to his disciples
 in the garden: stand ther in peace, rest, & **Clay 433**
 without care, & suffer me alone to enter
 into the battaile, and abide on my bones
 that you haue deserued, and meeting the
 multitude

multitude he sayd to the: whō seeke you?
John. 13 they answered, Iesus of Nazareth as
 though they shuld haue sayd, we seeke for
 him, which hath vpon him al y sins of the
 world. And Chzist made answer, I am
 he, I haue takē on me al the sinnes, loue
 hath layde the on my sholders, therfore if
 you seeke for me as a mā in whō be al the
 sinnes let my disciples & my elected passe
 as innocētes, ease, satisfie reueng, and do
 your worst to me, which am cōtented to
 suffer for all one cause also, wherfore
 chzist being accused at y iudgemēt seate
 of Ierusalem, made no answer was to
 shew y they had against him al actiōe, in
 somuch as he had embraced for his owne
 al our sinnes. It pleased him also to be
 crowned with thornes, as king of al our
 miseries, & set betwen tow theses as the
 starkest errand these of al, likewise was
 he cōtented to be strikē & beaten for our
 sins, as (Esay sayd) he was smitē for our
 infirmities & bzoled for our iniquities, &
 offēces: god hath chastised & beatē him for
 the sinnes of his people & by his wounds,
 and passions we be made hole, we payed
 that he owed not, as David sayd I haue
 payed

Esai. 53

Psal. 68

The xxv. Sermon.

payed those things that I tooke not, and
Esay also did say in the person of Christ, Esay. 43
you haue but me to trouble for your ini-
quities, he was contented that vppō him
should come al those infamies, sclanders,
and rebukes, which we haue deserued
for our sinnes, which thing Dauid signi- Psal. 68
fied in spirite in the parson of Christ
where he sayd, the rebukes, & reproches,
wherewith they slandered thee, sel all vppō
me, yea and those curses also, that were
due to vs fell vpon him, (as Paule saith) Gal. 3
he hath redeemed vs from the curse, in
that he became a curst for vs, and like a
godly shepherd hauing on his backe the
lost shepe (for he hath his kingdome vppō Esay. 6
his sholders) hath he bozne our sinnes
on the crosse, (as Peter sayeth) he hath
bozne our sins in his body vppon y^e crosse. Pet. 2
and tree, vpon it as it had bene an altar,
to condemne our sinnes, with the sinne
that was imputed to him, was he offe-
red as a sacrifice to be burned in the
fier and flamme of Gods loue, and to
the Corinthians Paule writteth, 2. Cor. 5
that knewe no sinne was made sinne
for vs, it was Gods will and minde,
that

Zachar. 5
Iohn. 3

Heb. 1.

1. Cor. 11.

that he which was most innocent should
be done on the crosse as though he were
not onely a sinner but even sin it selfe
and thus(as Daniel prophesied was in-
quite consumed) and in one day god took
it out of the world, according to the pro-
fessye of Zachary, wherfore saint Iohn
saith he appeared to take away our sin-
nes, & saint Iohn Baptist saith of Christ
that he is the lambe of God that taketh
away the sinnes of the world. Therefore
when Christ suffered most lovingly all
that which we haue deserued, he satisfi-
ed for vs, and purged vs from our sinnes
he after the maner of the prodigal sonne
of an exceeding loue, that he bare to the
soule, when he hadde geuen his diuine
treasures of grace to the very open sin-
ners and hailets and had taken to him
self our sinnes, as if he had done the him-
selfe, he made prayer to his father that
he wold pardon them to him and to him
he pardoned the, for we were not worthy:
neither would he yeld up his spirite till
first he had bowed downe his head that is
vntill he had moued God, which is (as
Paule writeth) his heade to perdone vs
to Christ

to Chyrist therfore were our synnes ascri-
bed so that iustly he merited that death
for his synnes, not by cause he committed
the, but bycause he admitted them for his
owne and so hath he satisfied for them,
not only sufficiently, but also more then
was requisite, for to God is one teare of
Chyrist more pleasant, then all the synnes
of the world displeasing, and that life
and death of his wer more to the honour
of God, then our life was to his disho-
nour, yea he had not onely satisfied for
our synnes, but hath purchaced for vs
life euerlasting.

But happily wilt thou say, then neede
I to take no paynes nor traueyll to satis-
fie for my sins, nor to deserue paradise,
I may take mine ease, or do what euill
that liketh me geuing me to pleasur, and
good cheere, for if it be as thou saiest, I
cannot but be saued. I answer thus,
first I say the truth it is thou oughtest
not to labour thy selfe for the entente to
satisfie for thy synnes nor yet to deserue
paradise: for y is onely Chyristes office,
nor thou canste haue any such entent
without doing greates iniury and wrong

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to God, but where as thou sayest, that thou wouldst liue idlye or do euill, after that Christ hath now deliuered thee from all euill, and purchased thee the greatest felicitie : I make the answer on this wise. If case were that one were led to the gallowes for his ribaldry and noghtiness, and his Lord our Maister of mere fauour and good will shuld deliuer him, and counte him for his sonne, and yet would say, my Lord or Maister hath deliuered me from all euill, and taken me for his sonne and heyre, therefore will I goe my way and be idle, and in folowing myne own lustes, and will do in him wrong: how thinke you, in this case be not these wicked wordes: euen the like sayest thou Christ hath deliuered me from hell, and made me the sonne of God, and heyre of heuen, wherfore I will stand like an ydle parson, or rather do more euill, Christ certes died not for thee, nor satisfied for thy dettes, nor yet merited for thee paradise to thentēt thou shuldest stand ydle, commit sinne, and become a starke ribalde, but that thou, seeing his greate loue, & how greatly sinne displeas

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sed him, seeing he was willing to dye
bycause to take them out of the world,
shuld no more do sinne but honour him,
loue him, thanck him, put thy trust in
him, and worke vertuose & good workes
plentiously, not as a bonde seruant to
escape hell, sithen Christ hath deliuered
thee, ne ye to get Paradise the which
Christ hath purchased for thee, but as a
naturall sonne for the glorie of God,
moued therto by mocion of fayth, loue,
and spirite, not by mannes wit, sen-
sualitie, or thy behofe or commoditie.
Moreouer either thou beleuest y Christ
hath satisfied for thee or not, if thou be-
leue not, that he hath deliuered thee from
hell and gotten the Paradise, if thou be
wise, thou wilt serche to helpe thy selfe,
and so wilt thou not be ydle, muchlesse
wilt thou commit sinnes: but rather en-
foze thy selfe to make satisfaction for
thy selfe and to deserue Paradise, which
is a thing impossible, but if thou be-
leue liuely, that he had so loued thee, that
to saue thee, he dyed on the crosse, thou
shuldst be cōstrayned to loue him agayn,
& to do for his glozy maruelouse workes
plen

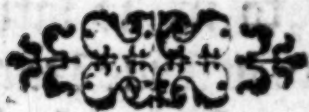
The xxv. Sermon.

plentuously and redly to beleue that we
are saued by Christ, maketh not vs neg-
ligente and naughtie, but feruent and
holye.

Let vs therfore render thanks to
our Lorde God, saying he hath with so
greate loue saued vs by so highe, riche,
happy, and gloriouse meane. To
whome be alwaye all honour,
laude and glozy, thzough
Iesu Christ our
Lord. Amen.

FINIS.

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SECRET